John Earl of Rochester a Penite

FAIR WARNINGS TO A Careleſs World,

OR, THE

Serious Practice of Religion

Recommended by the

Admonitions of Dying Men,

AND THE

Sentiments of all People in their moſt ſerious Hours: And other Teſtimonies of an extraordinary Nature.

By JOSIAH WOODWARD, D. D.

To which is added,

Serious ADVICE to Sick Perſon by Archbiſhop *Tillotſon*.

AS ALSO

A Proſpect of DEATH: A Pindarique ESSAY.

With ſuitable CUTS.

Recommended as proper to be given at Funerals.

The Third Edition.

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BRITISH MUSEUM

TO THE

Moſt Reverend

Father in God,

THOMAS

By Divine Providence

Lord Archbiſhop of *CANTERBURY*.

Primate of all *ENGLAND*, *&c.*

May it pleaſe your Grace,

IT being very obvious and grievous to obſerve, how unhappily the genuine Vigor of our *Holy Religion* hath Decay'd by the intemperate *Affections* and *Paſſions* of thoſe that have profeſſed it; no Remedy ſeem'd more

likely to Cure both theſe *Diſtempers*, and to Retrieve the *Primitive Conſtitution* and *Power* of the Chriſtian Religion, which has lain too long in a Languiſhing State, than that which is here humbly Endeavoured: Which is, to bring all Perſons to conſider what Sentiments they will e're long be of, in their Dying Hours; in which every one that Dies in his Senſes laments all the *Fooliſh Extravagancies* of his paſt Life, and wiſhes in the bitterneſs of his Soul, that he had more heartily and more ſteddily regarded the *Fundamental* and *Practical* Parts of Religion; of which the following Treatiſe gives many moving Inſtances. And preſuming, *my Lord*, that an Endeavour of this Nature would not be unacceptable to your *Grace*, I humbly crave Leave to preſent it to your Hands, in Teſtimony of the *Duty* and *Reſpects* of

Your Grace's

Moſt Obedient

Humble Servant,

Joſiah Woodward.

The

THE PREFACE.

THAT *there will be to all Men a* Future State *of Recompence, according to their manner of Life on Earth, it is as True a that* God is Juſt, *that is, as ſure as there is a God: For we do not ſee ſuch* Juſtice *done upon all Men in this World, as demonſtrates the* (a) Righteouſneſs *of the Governor of it; yea,* (b) *The Caſe of all that Glorious* Army of Martyrs, *who have offered up their Lives in Obedience to God, which is the higheſt expreſſion of their Duty that Men can give, admits*

(a) *Jer.* 12. 1, 2. (b) *Pſal,* 73. 3. *&c.*

no Recompence in this Life; *and that one Inſtance of barbarous* (c) Herod *ſtriking off the Head of that incomparble Man* John the Baptiſt, *to gratify a wanton Girl, and to pay her for a Dance*; *were enough to overturn not only the* Morals *but the* Reaſon *of Men*; (d) *were there not a* Day appointed, *and a proper* Judge *named, when, and by whom,* God will Judge the World in Righteouſneſs; *when every one's Cauſe ſhall be called over again, and ſhall be fully heard and perfectly Adjuſted.*

And how can it be thought unreaſonable, that theſe Future Rewards and Puniſhments ſhould be Everlaſting? Since in theſe, God will ſhew *his Glorious Attributes of* Juſtice *and* Mercy *in their* Perfection: *And ſhould he puniſh leſs than* infinitly, *how could it be like an* Infinite *Being, or ſuitable to the* Nature *and* Deſert *of a* Courſe *of Offences committed with* Contumacy *againſt Infinite* Authority *and* Power, *and in* Contempt *of Infinite* Wiſdom *and* Goodneſs? *Eſpecially conſidering, that God will then* Shew *his* Wrath, *and* make his Power known upon the Veſſels of Wrath

(c) *Matt.* 14. 11. (d) *Act.* 17. 13.

Wrath fitted for Deſtruction: (e) *As well as* made known the Riches of his Glory on the Veſſels of Mercy, which he afore prepares unto Glory.

The wiſeſt Governments upon Earth decree Capital Puniſhments *and heavy* Attaindures *to ſuch as ſpeak but a few treaſonable Words againſt an* Earthly Prince *or* State: *And will it not follow with greater force of* Reaſon *and* Equity, *That he who lives all his Life long in* Rebellion *againſt the* Infinite Creator *and* Sovereign *of all Things Viſible and Inviſible, in* Compliance *and* Confederacy *with his moſt* rancorous Enemies, *juſtly deſerves* Eternal Puniſhment? *Eſpecially conſidering, that this Infinitely* Great *and* Good *God offered up his only Son as a* Sacrifice of Expiation *for theſe ungrateful Rebels; and by his* Ambaſſadors *often importuned a Peace with theſe haughty Traitors; to the End that they might not only have ſhunned a* Miſerable, *but have enjoyed a* Bleſſed Eternity.

But to ſhut up all further Diſputes about this Matter, the Oracles of God, *which*

(e) *Rom.* 9. 22, 23.

cannot deceive us, have positively declared; (f) That the Wicked shall go away into Everlasting Punishment, and the Righteous into Life Eternal.

Seeing then, that these Endless Retributions *are the certain Consequences of our* good *or* bad *Lives on Earth*; *How Stupid and Self-negligent are we, if we do not keep them always in Mind, and make them our* chief Concern, *during the little Time we have to transact an Affair of such* infinite Importance?

The Holy Patriarchs *are described as those who lived like* Strangers *and* Pilgrims upon Earth, *having their Minds and Hearts fixed on their* Heavenly Country: *And therefore to their infinite Honour and Happiness.* (g) God was not ashamed to be called their God. *And the* Primitive Christians *having tasted the* (h) First Fruits of the Spirit, longed *and* groaned *after the Perfection of that glorious State of* Redemption and Adoption *which is laid up for them in Heaven.* (i) *And a late* Reverend Divine *of ours, when*

(f) *Matt.* 25. 46. (g) *Heb.* 11. 16. (h) *Rom.* 8. 23. (i) *Dr. H.*

when he had occaſion to ſpeak of Heaven *or* Hell *in his Preaching; uſed to ſay,* Yonder Glory, *and* Yonder Flames, *as it were pointing to Things in* Sight, *and at a very* little *Diſtance.*

But were theſe Infinite Things are but ſeldom and but ſlightly thought of, and then rather as diſputable Notions, *then as* certain overruling Maxims; *theſe Perſons have no* Principles *nor* Power *to be Good. For nothing can duly curb and quaſh the Temptations of* Things ſeen, *but ſuch a* Faith *as is the* Evidence *of greater Things* not ſeen: *And where the Objects of the Chriſtian* Faith *appear as Evident as thoſe of* Carnality and Senſe; *How eaſily will the* ſuper-excellent Glory above *weigh down and overpower the Allurements of the* little empty Things below? (k) *This made the* Apoſtles *of our Lord deſpiſe both the* Offers *and* Threatnings *of their Enemies:* Whilſt we look not (*ſaith one of them*) at the Things which are ſeen, but at the Things which are not ſeen: (l) For the Things which are ſeen are Temporal, but the Things which are not ſeen are Eternal. *The*

(k) *Heb.* 11. *per totum.* (l) 2 *Cor.* 4. 18.

The Chriſtian Religion *cannot be ſaid to take due Place in Men, nor will ſuch as bear the Name of* Chriſtians *do juſt Honour to their Divine Religion, till theſe* Powers of the World to come *have a due Influence upon their* Hearts *and* Lives. *And then indeed* Chriſtians *will appear like themſelves, and will ſhine as* Lights *ſet up in a dark World; and then will the* Foreign *and* Domeſtick *Infidels be covered with ſhame, and be likely to flock in unto them, as* Doves to their Windows.

It is for this Reaſon that the Prince of Darkneſs plies all his Engines to extinguiſh the Sentiments of a Life to come, *becauſe theſe ſap the very Foundations of his* dark Kingdom, *and effectually countermine his* devices *againſt the Salvation of Men.*

And for the ſame Reaſon will all that love God and the Souls of Men do all they can to awaken Men to look beyond *the fleeting ſpaces of* Days *and* Hours, *to take a View of an* unmeaſurable Eternity; *towards which every Moment they live puſhes them on.*

It is for this End, that the following Examples *are offered to the Conſideration of vain and unthinking People, in order to demonſtrate to them; That the* Wiſeſt *and* Beſt

Beſt *of Men, of all* Conditions, *in all* Ages, *have ſtrictly obſerved the Rules of* Religion *and* Virtue; *And that the* Vaineſt *and* Worſt *of Men have wiſhed at laſt with Sorrow, that they had done ſo.*

You will here ſee Kings *and* Emperors *caſting down their* Crowns *before the Throne of the* All-governing God; *and* Philoſophers *and* States-Men *bowing at his Footſtool.*

Yea, you will here ſee both Chriſtians *and* Heathens, Jews *and* Turks; *and in ſhort Men of all* Sorts *and* Sects *of Religion, yea, and ſuch as in their Phrenſy owned no* Religion *at all, brought at laſt to a moſt ſerious Confeſſion of this* Great Truth, *by the mere Force and Power of it; namely,* That upon Experience they have found, that whatſoever vain Thoughts of Religion Men may entertain in the Heat of their Youth, and in the Fury of their Luſts; They ſooner or later feel the Teſtimony which God has given to it in their own Breaſts; which will one Day make them ſerious, *either by the unconceivable* Peace *and* Joys *of a good Conſcience: or the unutterable* Terrors Pangs *and* Agonies *of a bad one.*

The Reader is deſired to take Notice, that many of the following Inſtances, and ſome Expreſſi-

Expreſſions, are taken out of a little Tract which bears the Name of Mr. D. Lloyd; *but there being no* Method *and many* Miſtakes *in that Treatiſe, it cannot be thought other than a rough Draught, publiſhed without the* Conſent *or* Over-ſight *of the Author, or perhaps after his Death.*

I have done what I could to examine the Accounts here given from their Original Authors, *but wanting ſeveral ſuch as were fit to have been conſulted, I humbly entreat the Reader to impart ſuch* Corrections *and* Additions *as he ſhall perceive neceſſary to make the Account more perfect, aſſuring him of a thankful Acceptance.*

It is likewiſe proper to premiſe, that no juſt Order, *in point of* Time *or the* Quality *of Perſons, could be obſerved in the Hiſtorical part of this Account, for that the* likeneſs *or* Antitheſis, *the* Cauſes *or the* Conſequences *of ſome Paſſages, have reaſonably drawn them together; where the* Facts *were of very diſtant* Times, *and the* Perſons *of different* Quality.

The whole Deſign *of this Publication is to ſtop the Mouths of ſuch as* deny *or* blaſpheme *the Great and Righteous* God, *or ſcoff at our moſt excellent* Religion, *or only take up the* Form *without the* Power *of it.*

Hoping

Hoping withal that it may properly tend to take off unneceſſary Diſputes *and* Heats *about the Circumſtances of Religion, by drawing the chief* Warmth *of Mens Hearts to a* Zeal *for the Subſtance, Life and Practice of it.*

It may alſo be of Uſe to remark, that as the firſt Edition of the Book before mentioned came out in the Time of the Dreadful Peſtilence 1665. *to awaken the Conſciences of all that ſaw the* diſmal Deſtruction *made thereby, and by the* Conſuming Fire *and* Sword *that followed it, to the Fear of God: And as it was publiſhed a a ſecond Time in the Year* 1682, *when a too general* Unconcern *for the* Truth *and* Practice *of the Reformed Religion, was like to have introduced the* intolerable *Calamity of* Popery *among us, which is to be dreaded, not only as the Worſt of* Religions, *but as the ſoreſt of* Plagues: *So is the following Treatiſe now ſent abroad in a Time when a great Part of* Chriſtendom *is made a horrible Scene of* Blood *and* Deſolation; *and may ſerve to give* particular Warning *to the People of this Nation to ceaſe their* Impieties *aad compoſe their* Diviſions, *leſt the Dregs of the* Bloody-Cup *be brought at laſt to their Lips.*

O!

O! may all that offend a Juſt and Holy God, *Repent and Reform without Delay and become* duly *and* timely *ſerious in matters of Infinite Importance: Taking warning by the* Admonitions *and* Examples *of ſuch as have gone before them into an* Eternal State, *leſt they themſelves be made* awakening Examples *to others.*

THE

THE

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FAIR-

FAIR WARNINGS TO A CARELESS WORLD.

CHAP. I.

The Force of Dying Mens Words: A Copy of a Letter written by the late Earl of Marlborough *a little before his Death; with Remarks upon it.*

THE *Royal Preacher* obſerves, That the * *Words of the Wiſe are as Goades and as Nailes faſtened by the Maſters of the Aſſemblies, which are given out from one Shepherd.* Which probably alludes, ſays one, to the long Staves with

* Eccl. 12. 11.

with a ſmall Nail at the end of them, with which the *Overſeers* of the Aſſemblies for *Publick Worſhip* among the *Jews* uſed to prick ſuch as ſlept or were diſorderly: And ſhews us, that the Words of *Wiſe* and *Serious* Men have a *moving* and *piercing* Power in them, to awaken the *Negligent* and reſtrain the *Diſſolute*.

And ſurely if ever Men are *Wiſe* and *Serious*, and their Words *piercing*; it is when they ſenſibly approach towards the *Gates of Death*: When ſtanding on the Brink of the *Neighbouring Eternity*; and being almoſt looſed from the Body, and therefore *negligent* of this World, and *intent* upon the other; and feeling as it were ſome *Flaſhes* either of the Glory or *Flames* of the State into which they are ſteping; They turn back and call with Earneſtneſs to thoſe that are following them to their *long Home*, to take good Heed to their Steps, leſt by their taking wrong Courſes, they come to a *fearful* and *miſerable End*.

And as theſe *Goads* for the Jewiſh Aſſemblies were given out from One Shepherd, the High-Prieſt: So are the *Words of the Wiſe* given them by the *Chief Shepherd*, the Lord *Jeſus Chriſt*, *in whom are hidden all the Treaſures of Wiſdom and Knowledge*. And may it pleaſe Him, whoſe *Grace* is ſufficient for all our Wants, to grant ſuch *Force* and *Efficacy* to all that is here laid before Men, that they may hereby become *Wiſe unto Salvation*;

tion; to the Glory of his Holy Name. *Amen.*

It may not be improper to uſher in the following Account with the *Copy* of a very ſerious Letter written by the Right Honourable *James, Earl of Marlborough*, a little before his Death in the Battle at Sea on the Coaſt of *Holland*, *A. D.* 1665.

It was directed to the *Right Honourable Sr.* Hugh Pollard, *Comptroller of his Majeſty's Houſhold.*

SIR,

'I Believe the Goodneſs of your Na-
'ture, and the Friendſhip you have
'always born me, will receive with Kind-
'neſs the laſt Office of your Friend. I am
'in Health enough of Body, and (through
'the Mercy of God in Jeſus Chriſt) *well*
'diſpoſed in Mind. This I premiſe, that
'you may be ſatisfied that what I write
'proceeds not from any *phantaſtick Terror* of
'Mind, but from a *ſober Reſolution* of what
'concerns my ſelf, and earneſt Deſire to do
'you more Good after my Death, than
'mine Example (God of his Mercy par-
'don the Badneſs of it) in my Life-time
'may do you Harm. I will not ſpeak
'ought of the *Vanity* of this World; your
'own Age and Experience will ſave that
'Labour: But there is a certain Thing
'that goeth up and down the World, cal-
led

‘ led *Religion*, dreſſed and pretended *ph*
‘ *taſtically*, and to Purpoſes bad enou
‘ which yet by ſuch evil Dealing loſe
‘ not its *Being*: The Great Good God h
‘ not left it without a Witneſs, more
‘ leſs, ſooner or later, in every Man's
‘ *ſom*, to direct us in the Purſuit of it; a
‘ for the avoiding of thoſe inextrica
‘ Diſquiſitions and Entanglements our o
‘ frail Reaſon would perplex us with
‘ God in his infinite Mercy hath gi
‘ us his *Holy Word*; in which, as there
‘ many Things *hard to be underſtood*, ſo th
‘ is enough *plain* and *eaſie*, to quiet
‘ Minds, and direct us concerning our
‘ ture Being. I confeſs to God and you
‘ have been a great Neglecter, and,
‘ fear, a Deſpiſer of it: God of his i
‘ nite Mercy pardon me the dreadful Fa
‘ But when I retired my ſelf from t
‘ Noiſe and deceitful Vanity of the Wor
‘ I found no true Comfort in any other R
‘ ſolution, than what I had from thence
‘ commend from the Bottom of my He
‘ the ſame to your (I hope) happy U
‘ Dear Sir *Hugh*, let us be more genero
‘ than to believe we die as the *Beaſts that*
‘ *riſh*; but with a *Chriſtian*, *Manly*, *Bra*
‘ Reſolution, look to what is *Eternal*.
‘ will not Trouble you farther. The on
‘ great God, and Holy God, *Father*, *So*
‘ *and Holy Ghoſt*, direct you to an happ

En

'End of your Life, and ſend us a joyful 'Reſurrection.

So prays

Your true Friend

Old James, *near the Coaſt of* Holland *April* 24. 1665. *Marlborough.*

'I beſeech you commend my Love to all 'mine Acquaintance; particularly, I pray 'you that my Couſin *Glaſcock* may have a 'Sight of this Letter, and as many 'Friends beſides as you Will, or any elſe 'that deſire it.

I pray grant this my Requeſt.

This Letter, tho' very weighty in the *Matter* of it, and very ſerious in the *Phraſe* and *Expreſſion*, yet is moſt remarkable for the *Time* in which it was Written; namely, but a few Days before the *Soul* of this *Noble Lord* departed into the *Inviſible State*. He now ſaw the *Infinite Worth* of Religion, and the *pernicious* Folly of offending God; And he kindly imparts theſe Sentiments to thoſe *Friends* of his, for whoſe Eternal Welfare he had Reaſon to be *particularly* concerned.

His

His Lordſhip confeſſes that he had taſted too freely of the Carnal Indulgences which unhappily prevailed in thoſe *looſe Times*: But now recollecting himſelf, and duly conſidering that a vicious Life gives a Man no *true Satisfaction* in the Enjoyment, and nothing but *Shame* and *Regret* in the Review; whereas true Piety affords a *noble Pleaſure* in the Way, and *great Peace* in the End: He came to the following wiſe and ſolid *Concluſions*.

I. That altho' *Religion* may be *controverted* in ſome Points of little Importance, and may be *counterfeited* in its admirable Operations for baſe Ends: Yet it is no Phantaſtick *Notion* or Crafty *Pretence*, but a moſt Excellent *endowment*, of Divine *Original*, and ſupernatural *Power*; and abſolutely neceſſary to the preſent *Peace* and everlaſting *Happineſs* of Man.

II. That every One hath a ſufficient Teſtimony of the Truth of the *great Doctrines* of Religion within his own *Breaſt*, in that his own Mind prejudges and threatens him when he Treſpaſſes againſt them, as it alſo *cheers* and *careſſes* him when he lives *according* to them: And that it is too *baſe* and *degrading* a Thought, to imagine that this *Heaven-born Power* within us *ſhall periſh at our Death, as the Beaſts do*.

III. That every Man's Experience ſhews him the *Vanity* of this preſent World, and of all Things therein: And that nothing here

here rightly *ſuiteth* or fully *ſatisfieth* the ſpiritual and capacious Soul of Man. And his *Lordſhip* for his own part ſolemnly profeſſeth, that the only true Comfort he ever found, was in *religious* Meditations and Actions; *when he retired himſelf from the Noiſe and Vanity of the World*, and gave his Soul the free Enjoyment of *Superior* Delights.

IV. That a Man never Acts with ſo true a *Bravery* and *Magnanimity*, worthy of his *Reaſon* and ſpiritual *Nature*, as when he comes to a ſolid and prudent Reſolution to take off his *Mind* and *Heart* from Earthly Things, which are but *Momentary*, and to place them on Heavenly Things, which are *Eternal*.

V. That ſundry *ſupernatural Impulſes* on the Souls of Men, ſometimes by *ſuggeſtions* relating to the *Good* or *Evil* Conduct of their Lives; and at other Times by *Impreſſions fore-ſhewing* the punctual Time of their *Deaths*, as in the Caſe of this Noble Lord, are another Argument of the Agency of *Inviſible Beings* on our Minds, and of our being *capable* of a more free and intimate Converſation with them in a State of ſeparation from our Bodies at *Death*, and in the Spiritual ſtate of our Bodies after the *Reſurrection*.

VI. That to free us from thoſe perplexing *Doubts* and endleſs *Diſputes* about theſe Things, which we ſhould be apt to fall into, if we had no better Light than that of

our *impaired Reaſon*; it hath pleaſed God to give us the ſure Directions of his *Holy Oracles*, delivered by Men *inſpired* by his *Holy Spirit*; whoſe Divine Inſpiration was atteſted by *Miracles* of Infinite *Power* and *Goodneſs*, and by the Spirit of *Prophecy*, and by God's giving the moſt aſtoniſhing *Succeſs* to a Doctrine directly contrary to the Laws, Cuſtoms and Learning both of *Jews* and *Gentiles*, and to the Carnal *Luſts* and *Intereſts* of all Men. And this was brought to paſs without any outward *Force*, or any carnal *Policy* or *Motive*; yea, without Humane *Oratory* or *Sophiſtry*; merely by the plain Inſtructions, powerful Arguments, holy Lives, and atteſting Deaths of the firſt Promulgers of it.

VII. That one of the trueſt Acts of *Friendſhip* that one Man can ſhew to another, is to further his Progreſs in the Ways of *Virtue* and *Religion*; and to aſſiſt him in his rerurn from the contrary *Follies* and *Dangers*: In order to procure, as his Lordſhip ſays, a *happy end of this Life, and the Joys of a bleſſed Reſurrection.*

VIII. That ſuch as would acquit themſelves well in theſe grand Concerns, muſt exert a vigorous *Faith* and *Truſt* in the *Holy Trinity*; the Name in which we are *Baptized* and *Bleſs'd* by Divine *Authority*: And therefore a ſolemn *Doxo'ogy* to this Holy *Triune God* concludes this important Letter.

Thus

Thus this *Noble Lord*, looking through and beyond all that is in this World, and finding nothing here that would ſtay by him, or ſtand him inſtead in the *Future State*, but Grace, Virtue, and true Goodneſs; he came up to theſe excellent *Concluſions*, which he thought the great Intereſt of a *Careleſs World* to know and conſider: The rather, becauſe all Men come to theſe Sentiments at laſt, and therefore ought in Prudence to embrace them from the Beginning.

Ah! Why will any Rational Man *live* in thoſe Practices in which no Rational Man dares *die*? If vicious Courſes are *pernicious*, and muſt of Neceſſity be *diſcarded*, why does any one that can diſcern betwixt *Good* and *Evil* enter upon them? Since no Perſon that could be counted truly *ſenſible* hath, ever ſince the World began, indulged his ſinful Luſts in any part of his Life, but he did as certainly condemn himſelf ſometime or other for ſo doing; Why, ah! Why does any one in his *Wits* open a Paſſage to horrible *Regrets* and Eternal *Damages*? To this we have nothing to reply, but that *Sin* is *Folly*, and doth *enfatuate* as dangerouſly as it doth *defile*; and that moſt People are ſo unhappy as to ſet their *Luſt* and *Phanſy* at their *Right* Hand, and their *Faith* and *Reaſon* at their *Left*: Otherwiſe *Religion*, the beſt and brighteſt *Jewel* in the World, could not be trampled under

Feet; nor *Sin*, the moſt *monſtrous* and *pernicious Evil*, be put into the Boſom.

It is very ſad that any ſhould yet remain unconvinced of the Deſireableſs of the *Chriſtian Religion*, after the Demonſtration of the *Truth* and *Excellency* of it by thoſe Ancient and learned Fathers, *Juſtin Martyr*, *Clemens Alexandrinus*, *Origen*, and *Tertullian*; and the no leſs *nervous* than *polite* Labours of *Minutius Fœlix*, *Arnobius*, and *Lactantius*; together with the late convincing Diſcourſes of *Ludovicus Vives*, the Lord *Du Pleſſis*, *Grotius*, *Amyraldus*, *Hammond*, and *Stillingfleet*; or that any ſhould yet remain obſtinate in ſinful Ways, notwithſtanding the LOUD WARNINGS of ſuch a *Cloud*, (or rather ſuch a *World* of *Witneſſes*, who have cautioned them againſt it from their own woful Experience.

Of the Thouſands whoſe Deaths we have ſeen or heard of, what one Perſon ever recommended a debauched Life to Poſterity? Or who ever repented of a pious Life in his laſt Moments? It is therefore moſt aſtoniſhing, that after the Experience of all Men that went before us, any Man ſhould be able ſo far to ſuppreſs his Reaſon, as to fall into that Snare and Ruin of Licentiouſneſs which all Men before him warned him of. What Advantage have we of living after others, and obſerving in their Hiſtory, that however they Lived, they Died piouſly, if we become

Hiſtory

Hiſtories our ſelves, and give others Occaſion to ſay the ſame Things of us that we did of our Forefathers: All Miſcarriages in Arts and Sciences, in War and Peace, in Laws and Government, found by Experience inconvenient, we have caſt off, retaining only thoſe of *Life* and *Manners*. What is more an Argument for or againſt any Thing, than Experience? And what Experience can be in this World more than that of Mens whole Lives? And what Declaration can there be more ſolemn than that of Dying Men? Souls even almoſt ſeparate, juſt freeing themſelves from the Burden of the Body, and inlightned with the Approaches of God. An holy Deſire of a Religious Death, is not the Pang, the Humour, the Fancy, the Fear of ſome Men, but the ſerious Wiſh of all; many having *lived* Wickedly, very few, in their Senſes, *died* ſo.

CHAP. II.

The Sentiments of Thoſe who lived before the Flood of Noah, *concerning Religion: As alſo of ſome who lived in the earlieſt Times after it.*

THO' the Times before the *Deluge* are uſually called the *Dark State* of the World, becauſe we have no Account of them but what we find in the firſt *Six Chapters* of *Geneſis*: Yet it will be uſeful to look into them to ſee what Thoughts they had of *Sinning* againſt God, who had the firſt Experience of the *Sorrows* and *Miſeries* of it.

And here we find the *Two firſt Parents* of Mankind created by God in a State of great *Excellency* and univerſal *Comfort*; their Condition was *Happy*, yea, *Heavenly*, whilſt *Innocent*: But they were no ſooner ſeduced by the Devil into *Rebellion* againſt their *moſt bountiful Creator*, but they ſunk immediately into a very miſerable Condition, being over-whelmed with *Shame*, pierced thorow with the *Terrors* of their own Mind, and almoſt diſtracted with the fearful Expectation of *Divine Vengeance*. A ſure *Demonſtration*

monſtration to all Succeeding Sinners of what they will *reap* from their Sinful Ways, notwithſtanding the *deluſive Fancies* that the Devil puts into their Heads about it, as he did to our Firſt Parents, *Ye ſhall not Die: Ye ſhall be as Gods.* But he was a *Liar from the ginning.*

If there be ſuch a *Book* as is much talked of among the *Jews*, called, *The Repentance of Adam*, it muſt needs be a very inſtructive one: For he of all Men beſt knew the vaſt Difference betwixt a *divine* and *bleſſed* State of *Innocency*, and a *degenerate accurſed* State of *Pollution*; betwixt the *Smiles* and *Frowns* of *Almighty God* upon Men; and betwixt that *perfect State* of the Creatures in which they were made by God, and the Condition in which we now behold them, as *made ſubject to Vanity.* But alas! *Adam* himſelf could not have ſummed up the full Damages that Sin brought upon Men, becauſe they are infinite.

To make the beſt amends he could for this, the *Jews* tell us, that *Adam* left *Seven Rules* of Religion to his Poſterity; the ſame which *Noah* handed afterwards to future Ages, with this memorable Admonition, viz. *That no Man would ever venture upon Sin, if he could ſee it from the Beginning to the End.* The Second Man that entred into the World was *Cain*: Of whom the Jewiſh Talmudiſt *Ruzzia* affirms, that he challenged his Brother into the Field upon their

Diſpute about a Future State of Retribution. And perhaps ſome may think this their Difference of Sentiment ſuggeſted to us from the Holy Scripture, which ſays, that *Abel* was influenced by a Principle of *Faith* which *Cain* was not, and therefore found a more gracious Acceptance with God. *By Faith Abel offered unto God a more excellent Sacrifice than Cain*, (Heb. 11. 4.) which ſo enraged this *envious* Man that he Sacrifices his *Brother* to his paſſionate Reſentments, giving the firſt Inſtance of *Man's Mortality*. And now, what a *poor terrified Vagrant* did *Cain* become from this Moment? Living all his Days, as the moſt jolly Sinners *inward'y* do, in a *perpetual Bondage for Fear of Death*. He that had killed near half the World at one Blow, was not able to kill his own Conſcience: But found in it a *Worm that would never Die*. And it is thought by many *Learned Men* that the *Mark* * which God put upon Him, was a *continual Trembling* in a moſt frightful Manner; by which all that met him were rather ſtruck with *Amazement* at his miſerable Condition, than mov'd to avenge his *Brother's Blood* upon him.

We

* *Signum erat Mania, vel tremor horribilis membrorum omnium, præcipue Capitis cum Vultus Conſternatione: ut Patres communiter ſentiunt. Bonfrerius in locum.*

We find after this, That *Lamech* had no ſooner committed the Sin of *Cain* (whether upon *Cain*'s own Perſon, or upon ſome other, cannot, and need not be decided) but he lived all his Days under the Fear of his Puniſhment; for we read that *Lamech* ſaid to his Wives *Adah and Zillah*, † *Hear my Voice ye Wives of* Lamech, *hearkan to my Speech; for I have ſlain a Man to my Wounding, and a Young-man to my Hurt: If* Cain *ſhall be avenged ſevenfold, truly* Lamech *ſhall be avenged ſeventy Times ſevenfold.* Inſomuch that Men convinced by theſe Inſtances of the Power of a natural Conſcience began then, as it followeth in the Text, *to call on the Name of the Lord*; *Verſe* 36. So I underſtand the Word with *Joſephus Archaio*, the beſt Antiquary in this Caſe. R. *Eliezer* in *Maaſe-Bereſithe c.* 22. *Cyril. orat. ad Jul. Epiph.* 1. againſt the *Targum* of *Jonathan*: The Account given of Idolatry by *Maimonides de cultû Stellarum*, and *Selden de Diis Syr.*

O how different were the *hurried* and *terrified* Lives of theſe two *Murtherers*, from thoſe of *Enoch* and *Noah*, Men who walked with God, and were uncorrupted by the *common Wickedneſs* of the World! And therefore *God took his Servant Enoch to himſelf* by a glorious *Tranſlation* to Heaven, without paſſing thorow the Gates of *Death*: And he

† Gen. 4. 23. 24.

kept *his Servant Noah*, with his Family, in ſafety in the *Ark*, whilſt the Flood deſtroyed all the Reſt of that *ungodly World*.

And after the re-peopling of the World, we find two of the Sons of *Noah*, *Shem* and *Japheth*, obſerving the Laws of God, and entailing Bleſſings on their Poſterity, whilſt prophane *Ham*, the Father of *Canaan* and his *Off-ſpring*, lay under *heavy Wrath* to many Generations, if not, as ſome think, to this Day; walking in the Steps of their Father's Impiety.

And if we further trace the Account of *Sacred Hiſtory*, we find *Righteous Lot* bleſſed, proſpered and protected every where, yea fetch'd by *Holy Angels* out of the Reach of thoſe *Flames* which deſcended from Heaven upon the other Inhabitants of *Sodom* and *Gomorrah*, the *Cry* of whoſe Sins to Heaven had pulled down that extraordinary Way of Deſtruction upon their Heads.

And if we peruſe *common Hiſtories*, we ſhall find the ſame Thread of *Divine Providence* uſually bringing *wicked People* to *dreadful Ends*; or at beſt to bitter *Sorrow* and *Woundings* of Spirit, to prevent their Ruin in both Worlds. Inſomuch that the doleful complaints of *David*, *Heman*, and *Aſaph*, in the Book of *Pſalms*, (which has been of old accounted a *Rich Treaſury* of Devotion) are in Effect the *Language* of all People when they come to a juſt Senſe of their Sins; who then cry out as they did:

" *My*

" *My Soul is ſore vexed: I am weary of my*
" *Groaning: All the Night long I make my Bed to*
" *to ſwim, and I water my Couch with my Tears:*
" *My* Eyes *are conſumed becauſe of my Grief;*
" *how long ſhall I take Counſel in my Soul, having*
" *Sorrow in my Heart daily? My God, my God,*
" *why haſt thou forſaken me, why art thou ſo far*
" *from helping me, and from the Words of my*
" *Roaring? Remember not the Sins of my Youth:*
" *Look upon my Affliction, and my Pain, and for-*
" *give all my Sins. I had fainted unleſs I had*
" *believed the Goodneſs of the Lord in the Land of*
" *the Living. My Life is ſpent with Grief and*
" *my Years with Sighing, my Strength faileth be-*
" *cauſe of mine Iniquity, and my Bones are conſu-*
" *med; when I kept Silence my Bones waxed old*
" *through my Roaring all the Day long: For Day*
" *and Night thy Hand lay heavy upon me; I ac-*
" *knowledged my Sin unto thee: And mine Iniqui-*
" *ty have I not hid. I ſaid I will confeſs my*
" *Tranſgreſſions unto the Lord.——For this ſhall*
" *every one that is Godly pray unto thee. Be not*
" *ye as the Horſe and Mule that have no Under-*
" *ſtanding. Many Sorrows ſhall be to the Wic-*
" *ked. What Man is he that deſires Life, and*
" *loveth many Days that he may ſee Good? Depart*
" *from Evil and do Good. Thy Arrows ſtick faſt*
" *in me, thy Hand preſſeth me ſore: Neither is*
" *there any Reſt in my Bones by Reaſon of my*
" *Sin. I have roared for the very Diſquietneſs of*
" *my Heart. When thou with Rebukes doſt cha-*
" *ſten Man for Iniquity, thou makeſt his Beauty*
" *to conſume away. Surely every Man is Vanity.*

" *My Sin is ever before me. Make me to hear of*
" *Joy and Gladneſs, that the Bones which thou haſt*
" *broken may rejoyce. A broken and a contrite*
" *Heart, O Lord, thou wilt not deſpiſe. There*
" *were they in great Fear where no Fear was.*
" *Fearfulneſs and Trembling are come upon me,*
" *and Horror hath overwhelm'd me; and I ſaid,*
" *O that I had Wings like a Dove, for then would*
" *I flee away and be at Reſt. Mine Eyes fail*
" *while I wait upon my God. My Soul refuſed to*
" *be Comforted. I remembred God and was Trou-*
" *bled: I complained and my Spirit was Over-*
" *whelmed. My Soul is full of Trouble, and my*
" *Life draweth nigh to the Grave. I am affli-*
" *cted and ready to Die from my Youth up; while*
" *I ſuffer thy Terrors I am diſtracted.* " All Men, I ſay, as well as theſe in the *Pſalms*, find firſt or laſt, that though Sin hath but *ſhort Pleaſures*, yet it hath a *long Sting*; that though Men ſeem not to be able to live without the Commiſſion of it, yet they are not able to live with the Thoughts of it when committed. So that as when they have done well, the *Pain is ſhort*, but the *Pleaſure laſting*: So when they have done ill, the *Pleaſure is ſhort*, and the *Pain laſting*. Sin and Sorrow are ſo tyed together by an *Adamantine* Chain; that the Temptation to Evil cannot pleaſe ſo much, as the Reflection upon it *torments*, when all the Enjoyment being ſpent in the acting of Sin, there is now nothing left but *naked Sin and Conſcience*.

Tacita

---*Tacita ſudant Precordia culpa*, &c.

ſays *Juvenal*, a Heathen Poet, when he laſhed the Debauched Men of his Times with his *Satyr*; telling them that their Crimes diſturbed their Reſt, and they had ever and anon *cold Sweats* at their very Hearts for fear of what was coming upon them. We muſt not think, ſaid he, that thoſe wicked People eſcape *Scot free*, that are not puniſhed by *humane Juſtice*; for their * *Conſcience* is a *continual Torture* to them, and has a *Whip* that cuts them to the Quick, tho' it be hidden from the Eyes of others: So that no *Earthly Judge* can puniſh them ſo ſeverely, as this *Inviſible Judge* within them does.

But 'tis ſuperfluous to diſcourſe to Men out of *Books* concerning that which they feel more perfectly in their own *Breaſts*; namely, That Men ſhall one Day *bitterly* lament the Sins which they now very *eagerly* purſue; and that Sin it ſelf, the τὸ ἀισχρὸν of the *moral Heathens*, carries with it ſo much *Shame* and *Horror*, that thoſe imagined *Furies* of the Heathen Poets, the *Alaſtores* and *Eumenides*, were but the Reſults of their own Thoughts, reflecting ſharply upon them in the other World for their ill Conduct in this. The learned *Cicero* writes to *Piſo* after this ſort, and ſhews of what Importance.

* *Mens diri conſcia facti*, &c.

portance it is to all Men to preſerve a *good Conſcience*, ſince there was ſo much Torture to be expected from a *bad* one.

We find indeed upon Experience, that this *Torture of the Mind* is one of the moſt intolerable Parts of *humane Sufferings*. There is an Effort uſually made by the *Spirit* of Man againſt *common Ailes*; but when the *Spirit it ſelf is Wounded, who can bear up?* When the very *Spirits* ſinks in the Breaſt of Man, what can ſuccour him?

We find *Judas* and others ſo bereft of common *Reaſon* and *Prudence*, that they have ſought Succour from *Death* for their burthened Minds: But this was their Madneſs; ſince it cannot be imagined, that it will be eaſier with *depraved Minds* in the Place of *Torment*, than in the Place of *Redreſs*: Or that the Caſe is not *doubly* miſerable, where the *Scorchings* of the *Flames* that cannot be *quenched*, are added to the *Gnawings* of the *Worm* that *never dies*.

One would therefore hope, that ſeeing there is ſo neceſſary a Connection of *Sorrow* and *Miſery* to all wilful Diſobedience againſt God, yea ſo much of this uſually paid in Hand to the Sinner by his own *Conſcious Mind*, that no more ſhould need to be ſaid to a Man in his *Wits*, to reclaim him from his ſinful *Frolicks*, but this. Sir, A quiet *Mind* is the chief *Happineſs*, and a *troubled one* the chief *Miſery* of this World: You cannot *enjoy* the Pleaſure, Honour or Profit

Profit you imagin follows your evil Ways with a *troubled Mind*; and yet no Man ever followed thoſe Courſes, without it: All the *Calamities* you meet with in doing well, are eaſed much by the Comforts of a *good Conſcience*; and the Spirit *of a good Man bears his Infirmities:* But all the Pleaſures we have in doing ill, will have no Reliſh or Satisfaction, when we lye under the Terrors of a bad one, *A wounded Spirit who can bear?* And without doubt a *ſerious Conſideration* of theſe Things is a good Step towards Amendment of Life. And may it pleaſe God to bringevery one into whoſe Hands this Treatiſe ſhall fall, to a ſerious Conſideration of theſe important Things, of which he will have a more *particular* View in the next Chapter.

CAAP.

CHAP. III.

Inſtances of the deep Impreſſions of Religion upon Men that have been eſteemed for Knowledge and Wiſdom in their Times; And of the Ancient Philoſophers, and others.

LEST any one ſhould think, that the deep Impreſſions of *Religion* and a *Future State* are only made upon ignorant People of *rude* and *weak* Minds, we will here conſider *two Inſtances* of Men of the greateſt Repute for *Wiſdom* and *Knowledge* in their Times; and that we may be ſure of the Matter of Fact, we will take theſe two firſt *Examples* out of the *Sacred Records*.

The firſt is that of *Balaam*, the moſt knowing Man in the Eaſt, eſteemed as much in *Meſopotamia*, as *Triſmegiſtus* in *Ægypt*, or *Zoroaſter* in *Perſia*; that *is*, highly magnified, or rather indeed perfectly adored by the ſenſeleſs People of thoſe Times, as the Idolizing Addreſs of *King Balak* to him ſerves to demonſtrate. *I wot*, ſaid he to *Balaam*, * *That he whom thou Bleſſeſt is Bleſſed*;

* *Numb.* 22. 6.

ſed; and that he whom thou Curſeſt is Curſed. Yet this famous *Conjurer*, who wanted no *Inclination* to comply with the Demands of the *King* and *Princes* of *Midian*, was forced to *bleſs* the People of God whom he was called to *curſe*, and to *own* that Religion which he was hired to *defie*: And tho' he was ſure that he ſhould diſoblige and affront the King and his Princes by what he ſaid, and loſe the Honours and Riches which they offered, and he coveted; yet in the Preſence of them all, he *took up his Parable*, and ſaid, *Balak* the King of *Moab hath brought me from* Aram *out of the Mountains of the Eaſt, ſaying, Curſe me* Jacob, *and come defie* Iſrael. *How ſhall I Curſe whom God hath not Curſed? Or how ſhall I Defie whom the Lord hath not Defied? For from the Top of the Rocks I ſee him; who can count the Duſt of* Jacob, *and the Number of the Fourth Part of* Iſrael? *Let me* die *the Death of the Righteous, and my laſt End be like his.* As much as to ſay, *Religion* is the Wiſdom and Happineſs of Men: *Theſe Men have the true Religion, and the true God is on their Side: And 'tis beyond the Power of Men or Devils to make them Miſerable, whilſt they maintain their Integrity.*

The ſecond Inſtance is that of the moſt knowing Man in the World, † *Solomon*, to whom *God gave Wiſdom and Underſtanding exceeding much, and Largeneſs of Heart, even as the*

† 1 *Kin.* 4. 29, &c.

the Sand that is on the Sea-ſhore. And Solomon's *Wiſdom excelled the Wiſdom of all the Children of the Eaſt Country, and all the Wiſdom of* Ægypt, *for he was wiſer than all Men;* than Ethan *the Ezrahite, and* Heman *and* Chalcol *and* Darda *the Son of* Mahol, *and his Fame was in all Nations round about, and he ſpake Three Thouſand Proverbs,* and *his Songs were a Thouſand and Five, and he ſpake of the Trees from the Cedar Trees that are in* Lebanon, *even to the Hyſop that ſpringeth out of the Wall; he ſpake alſo of Fowls, of Beaſts, of creeping Things, and of Fiſhes. And there came of all People of the Earth to hear the Wiſdom of* Solomon, *from all the Kings of the Earth which had heard of his Wiſdom.* This Prince being the moſt *experienced* for Enquiry, the moſt *wiſe* for Contrivance, the moſt *wealthy* for compaſſing all the Satisfaction that can be had in the Things of this World, after many Years ſifting, (for he tells us in his Book of *Eccleſiaſtes*, which is his Book of Repentance, *Chap.* 2. *Verſe* 1. *I ſaid in my Heart, go to now, I will prove thee with Mirth, therefore enjoy Pleaſure*; therefore *Chap.* 1. *Verſe* 17. *I gave my Heart to know Wiſdom and to know Maddeſs and Folly*) what there was in Learning, Holineſs, Pleaſure, Peace, Plenty, magnificent Entertainments, Foreign Supplies, Royal Viſits, Noble Confederacies, Variety and Abundance of ſumptuous Proviſions and delicate Diet, ſtately Edifices, and rich Vine-yards, Orchards,

chards, Fiſhponds, and * woods, numerous Attendance, vaſt Treaſures, of which he had the moſt *free*, *undiſturbed*, and *unabated* Enjoyment; for he ſaith, he withheld *not his Heart from any Joy*; after ſeveral Years, not only *ſenſual* but *critical* Fruition, to find out, as he ſaith, *that Good which God hath given Men under the Sun*; after he had even *tortured* Nature to extract the moſt exquiſite Spirits, and pure Quinteſcence, which the Varieties of the Creature, the *all* that is in the World, the Luſt of *the Fleſh*, *the Luſt of the Eye*, *and the Pride of Life* afford; at laſt pronounceth them all *Vanity* and *Vexation of Spirit*, and leaves this Inſtruction behind, for late Poſterities, *Let us hear the Concluſion of the whole Matter, Fear God, and keep his Commandments: For this is the whole (Duty) of Man.* † *For God will bring every Work into Judgment, with every ſecret Thing, whether it be Good, or whether it be Evil.* O my Reader! Is it not cheaper believing this, than to loſe a *brave Life*, wherein a Man cannot err twice in the ſad Tryal; and at laſt with *Tears* and *Groans* own this Concluſion?

Let us now come to ſuch other Records as we have next the Scripture; waving the uncertain *Cabala*, and the *Fabulous Talmud* of the Jews, who bring all Men ſeriouſly to Confeſs

* 1 *King.* 4. 9. 10 † *Eccleſ.* 12. 13, 14.

Confeſs at *laſt*, that it had been their Intereſt to be good at *firſt*; in the famous Words of the Author of the Book of *Wiſdom*. who repreſents them recanting thus. " * We Fools counted their Life Madneſs, " and their End to be without Honour. " How are they numbred among the Chil- " dren of God, and their Lot is among " the Saints? We wearied our ſelves in the " Ways of Wickedneſs and Deſtruction: " What hath Pride profited us? Or what " good hath Riches with our Vaunting " brought us? All theſe are paſt away as " the Shadow, and as a Poſt that haſteth " by: But the Souls of the Righteous are " in the Hand of God. In the Sight of the " Unwiſe they ſeem toDie,and their Depar- " ture is taken for Miſery, and their Going " from us to be utter Deſtruction: But they " are in Peace.For though they be puniſhed " in the Sight of Men, yet is their Hope " full of Immortality; and having been a " little Chaſtiſed, they are greatly Reward- " ded; for God proved them, and found " them worthy of himſelf." This is abundantly verified in the following Examples.

1. The *Phenician* Hiſtory of *Sanconiathon*, as it is tranſlated by *Philo-Biblius*, and quo- ted

* *Wiſd.* 5. 4, 5, 6, 7.

ted by * *Porphyry*, ſpeaking of the Religious End of the Wiſe Men of thoſe Times, brings in two of them diſcourſing to this Effect.

Queſt. Is there another World, or any future State?

Anſw. I am willing there ſhould not be: But I am not ſure there is not.

Queſt. Why are you willing it ſhould not be?

Anſw. Becauſe I have not lived in this State ſo well, as to have Hope to be Happy in another.

Queſt. What a Madneſs was it in you, when your Reaſon dictated to you that there might be another World, to live as if you had been ſure there was none?

Anſw. † *If Men could look to their Beginning or Ending, they would never fail in the Middle.*

Queſt. Is it not then the ſafeſt Way to be Good?

Anſw. It can do no Harm, it may do Good.

2. Again, That famous *Egyptian Writer*, *Hermes Triſmegiſtus* is, in his old Age brought in with a ſerious Dialogue of Religion, to make amends for the vain Pieces of Hiſtory he had writ in his Youth, and among many other

* *Hiſt. Phen.* p. 112. † *Remember the End, and thou ſhalt never do amiſs.* Eccl.

other Things *Manetho* pretends to from his Inſcriptions, this is very conſiderable, *viz.*

That there was ſome great Reaſon, not yet well underſtood, why Men enjoyed their Pleaſures with Fear; why moſt Mens Death is a Repentance of Life; Why no Man is contented in this Life; Why Men have infinite Wiſhes; and whether thoſe that Dream when they are Aſleep, ſhall not Live when they are Dead?

3. The *Chaldeans*, ſuch as *Zoroaſter* and the *Zabij*, by the viſible Things that are ſeen, the Sun, the Moon, the Stars, (which as *Maimonides* ſpeaks of them, were their Books) ſaw ſo much into the *inviſible Things of God*, his Wiſdom and Power, that their old Men, as *Kircher* ſpeaks ſomewhere, durſt not Die before they had been by Sacrifices reconciled to him by whom they Lived.

Many *learned Men* * have ſhewn us, that the Fables of the *Greek Heathens* are but the depraved and corrupted Truth of *Jewiſh Religion*. There is not an eminent Man among the *Grecians* that dies an Infidel, though he Lived ſo. *Heraclides*, *Ponticus*, *Antiſthenes*, *Democritus*, and his Scholar *Pythagoras*, a little before their Deaths writ Books,

* *Tertul. J. Martyr. Clem. Alex. Euſeb. Voſſius, Grotius, Eochart.*

Books, περὶ τῶν ἐν ᾅδου, *about them that Lived* in the *inviſible State.*

4. *Socrates*, whom we ſet here now, as the Oracle placed him formerly, by *himſelf*, reckoned therefore the Wiſeſt Man of his Time, becauſe he brought † *Philoſophy* from the obſcure and uncertain *Speculations* of Nature, to uſeful Conſiderations of *good Morals* * and in all his Diſcourſes recommended *Virtue* as the *true Wiſdom* of Man: Tho' he confeſſed, ✠ *that he had not a perfect Knowledge of the Manner of the Inviſible State.*

His Diſcourſe was uſually ſerious, but never more ſo than in the ſpace between his *Condemnation* and *Death*, which is collected by *Plato* in his Treatiſe of the ‡ *Immortality of the Soul*; where we find him reaſoning thus, "Surely, ſaith he, *Death* muſt "be one of theſe two, either a Deprivation of all Senſe and Being, or a Paſſage "into ſome other Place. If the firſt, then it is a "Pleaſant Reſt, like an undiſturbed Sleep: "But if dying Souls go into other Habi"tations, as methinks they ſurely will, "then I ſhall go from before theſe Judges "to higher, and there converſe with *Or*"*pheus*, *Muſæus*, *Heſiod*, *Homer*, and other "good and excellent Men: How often would

† *Diog. Laert. p.* 42. *Ed. Rom. Zar.* * *Plutarch.*
✠ Οὐκ ἰκανῶς εἰδέναι περὶ τῶν ἐν ᾅδου, &c.
‡ *Plato in Phædone, p.* 31.

" would I have Died, to ſee how they
" Live? How pleaſantly ſhall I dwell with
" *Palamedes* and *Ajax*, equal in the Enjoy-
" ments of *another* World, as we have been
" in the Injuries of *this*; both Happy, in
" that we ſhall be everlaſtingly ſo. Death
" makes no alteration on the *Soul*: He that
" liveth *virtuouſly* † here, may be ſure to
" live *Happily* hereafter. *We muſt therefore*
" *now approve our ſelves, not to vain Men, but to*
" *that One wiſe God, who is Truth it ſelf.*

This Excellent Man, who *wrote* and *lived* up to the *Height* of natural Light, and was therefore almoſt a Chriſtian; was at laſt, thro' the Malice of the lewd *Stage-Poets*, and the ignorant *Mob*, accuſed before the Magiſtracy, *as one that ſought Heavenly Things, and Concerns ſuperior to thoſe on Earth* *: And who affirmed, that *there was but one God*: The greateſt Commendations that could be given to Man; for which *Juſtin Martyr* and ‡ *Clemens Alexandrinus* thought him *a Chriſtian before Chriſt*, and a Partaker of our *Faith*, becauſe he was in part a *Martyr* for it. And at his Death he ſaid to his Murderers, " Well it is Time for me to go and Die, and

† *His own Words are*; Οὐκ ἄρα παντὸς ἡμῖν ἕνεκα τοῦ ἀφανισθῆναι, ὅτι ἀρέσουσιν οἱ πολλοὶ, ἀλλὰ ὅτι ὁ εἷς καὶ αὐτὸς ἡ ἀλήθεια. *Apol.* 8. *p.* 2. * Ζητεῖν τὰ ὑπερκόσμια καὶ τὰ ἐπουράνια ‡ *Clem. Alex. Strom.* 6.

" and you to Live; which of theſe is beſt, " is known to God.

4. *Xenophon*, who in his Life Time did nothing without *Socrates* his Advice, was at laſt with *Socrates* greatly concerned for future Happineſs: For after he had ſpent ſeveral Years in the *Court* and *Camp* of King *Cyrus*, he began to reflect with ſeverity, even on thoſe Innocent Pleaſures of *Hunting*, *Riding*, and the like, which he had practiſed, as well as written of: And he confeſſed with concern to his Friends, * That in the midſt of his Delights he had this Grief; that he thought there was no Place for theſe Diverſions in the upper World, and that *wiſe Souls ſhould begin betimes thoſe Exerciſes which ſhall laſt for Ever; Exerciſes Pure and Eternal as Spirits*: Words which ought to be eſteemed by us as much as his *Cyropædia* was by *Scipio Africanus*; who carried it always about with him, in order to the direction of his Life.

5. *Eſchines*, † a fluent and excellent Orator, being queſtioned for diſperſing *Socrates*'s Books, made *Socrates*'s Anſwer, That he was not afraid to *die* for *ſcattering* Inſtructions among Men to teach them to live; being aſhamed of nothing more than that he adviſed *Socrates* to make his eſcape out of Priſon, whereas no Man ſhould be *afraid* to Die, but he that might be *aſhamed* to Live;

* *Gen. Bib. p.* 564. † *Quint. Inſt.* 10. *c.* 1.

adding, that Life is a Thing which few underſtand but they that are ready to leave it.

6. *Thales*, the firſt of the Seven Wiſemen, before whom none taught the Motions of the Heavens ſo clearly, ſaith * *Eudemus*; and none proved the Immortality of the Soul ſo evidently, according to *Chærilus*; though he ſhewed by his Foreſight of a dear Year, and the Proviſion he bought in againſt it, that a *Philoſopher* might be Rich; yet he convinced Men by his Fore-ſight of another World, that they need not; bleſſing God that he was a knowing *Grecian*, not an ignorant *Barbarian*, and a rational *Man*, not a *Beaſt*. He profeſſed at his Death that he had ſtudied all his Life to find out the moſt ancient thing in the World, and he found it was *God*; What was the moſt laſting Thing about him? And it was his *Soul*. What was beſt? And he found it was that which was *Eternal*. What was hardeſt? And he found it was to *know himſelf*. What was wiſeſt! And he found it was *Time*: And as the *Epitaph* ſaith of him; "He was, at his Death "taken up to Heaven to view thoſe Stars, "which by reaſon of Age, he could not "ſee whilſt he remained on Earth.

7. *Solon*

* *Diog. Laert. p. 6.*

7. *Solon* having done the greateſt Services to his Native Country, and received the greateſt Injuries from it, ſaid, That Man had the hardeſt Meaſure of any Creature, if he lived but to Threeſcore Years; and admoniſhed *Cræſus*, ſwimming in the greateſt Affluence of worldly Pleaſures and Enjoyments, that he ſhould not think himſelf happy before Death. But *Cræſus* eſteemed his Words as little as he underſtood them, till being deprived of all Things, but his *Reaſon* and *Conſideration*, he cryed out, O *Solon*, *Solon*, thou art in the Right.

8. *Chilo* † whoſe Wiſdom raiſed him to ſuch Honour, that he was intruſted with the extraordinary Power of *Ephorus* in *Sparta*, being aſked, what made the Virtuous Man more happy than the Vicious? He anſwered; *The one has good Hopes, which the other has not, as to a Future State.* He was ſo well aſſured of a Life to come, that he uſed to ſay, *An honeſt Loſs is to be preferred before a diſhoneſt Gain*; for this Reaſon, becauſe the Sadneſs that followeth the firſt, is but for a *while*; but that which followeth the other, *perpetual.* To this I may add, *Pittacus* his Sentence, much uſed by him, who being demanded, what was the beſt Thing in the World? Replied, that it was,

† *See the Life of* Chilo, *tranſlated from the Greek by Dr.* Fetherſton.

To perform well a Man's preſent Duty † *Know thy Opportunity*, being his Apothegm.

9. *Bias*, as he was ſailing with ſome wicked Men that *prayed* in a Storm, intreated them to be *ſilent*, leſt their Voices ſhould be heard amongſt the Pious Prayers of others; and being aſked by one of them, What that Piety he talked of meant? He ſaid, *It is to no purpoſe to ſpeak to a Man of thoſe Things that he never intendeth to Practiſe.* At laſt when he came to Die, he bequeathed this Inſtruction to thoſe that ſurvived him, * That they ſhould order their Lives as if they were to live a *very little* and a *very great* while: From which Principle his Friend *Cleobulus* on his Death-bed inferred this Concluſion, That thoſe Men only live to any purpoſe, who do *overcome Carnal Pleaſure*, *make Virtue Familiar*, *and Vice a Stranger*; ‡ the great Rule of Life being, as he ſaid, to be *moderate*, and the great Work of it to *meditate*, according to that of his Cotemporary *Periander* * who hated Pleaſures which were not Immortal; leaving this Maxim, *Meditation is all.*

10. ✣ *Anacharſis* the *Scythian*, to deter Young men from taſting thoſe Pleaſures which are always attended with ill Effects, apply'd

† χαιρὸν γνῶθι. * Βιὸν ὅτω μετρεῖν, &c. ‡ *Tertullian. Pont. l. de Prin.* * Μέλετη τὸ πᾶν. ✣ *Plut.* Συμπ.

applyed his Diſcourſe to them in a ſort of Parable, telling them, * That the Vine bore three Branches or Cluſters, on the firſt whereof grew *Pleaſure*, on the ſecond *Sottiſhneſs*, on the third *Sadneſs*. Yea *Pherecides* himſelf, otherwiſe no very ſerious Man, when he heard one ſay, that he had Lived well, anſwered, † *I wiſh you may Die well*; and being aſked, Why he ſaid ſo? He replied, becauſe we *Live* to *Die*, and *Die* to *Live*.

11. Thoſe *Ionick Philoſophers*, the Hearers of *Thales*, * who had travelled into *Egypt*, and the other knowing Parts of the World, to be acquainted with all the Learning and Laws then in being, and had ſearched after all the genuine *Cabala* and Traditions that had deſcended from the Founders of Mankind, among other uſeful Conſiderations which they left to Poſterity, for the Conduct of their Lives, they principally recommended the Counſels of dying Men to be regarded; "Becauſe thoſe "that are ſick at Heart have their Senſes "more quick, their Thoughts more free, "their Minds more enlightned, their Hearts "more pure, their Reaſons better ſettled, "and their Imagination more divine.

12. *Anaximander* lying on his Death-Bed affirmed, that he had found, after much

* Ἄμπελον τρεῖς φέρειν βότρυς &c. *Camer. Hor. Subſe.* † Εὖ θνήσκοις * *Diod. Sic. l.* 1.

Study, that *Infinity* was the *Beginning* of a
Things, and thence concluded it must be th
End; wishing, that after his long Study
the *Sphere*, *he might at last come to Dwell in it*
And when he saw the *Shadow* passing awa
on his *Dials*, of which he is thought to b
the *first Inventer*, he comforted himsel
that he was born for Eternity.

13. His Scholar *Anaximenes* being ask
how he could Study, being confined to
Prison, and expecting Death, answered
That his Soul was not confined, having as large
Walk as the Heavens he studied; nor frighted, ha
ving as great a Hope, as the Immortality which
looked for.

14. His Hearer *Anaxagoras*, who, accor
ding to *Simplicius* in his Comment upon *Ar*
stotle, was the first that observed that there
was an *Eternal Mind* moving and regulating
the material World, from which God him
self was called *Mind*, being seriously expo
stulated with for retiring, as he did a lit
tle before his Death, and neglecting th
Care of his Country, replyed, * *I have no*
the greatest Care of my truest Country, pointing
Heaven, of which he said to one that wa
sorry he must die in a foreign Country, Y
may go from any Place to Heaven; and being
demanded when he was dying, what h
was Born for? He answered, † *To contempla*
t

* Ἐμοῖ σφόδρα μέλειν τῆς πατείδος, δείξα
τὸν ὐρανόν. *Diog. Laert. l. 4.*

the Sun, the Moon, and Heaven while I Live, and to dwell there when I am Dead; at the Thoughts of which he was ſo raiſed, that when he was informed in one Hour that he himſelf was Condemned, and his Son *Dead*, he ſaid no more but, That *Nature* had condemned his *Judges* to Die too: And that he knew when he begot his Son, that he *had begotten one that was Mortal.* A future State was a common Notion, for *Heraclides*, *Ponticus*, *Antiſthenes*, *Democritus*, and *Pythagoras*, wrote Books περὶ τῶν ἐν ᾅδου, *about the State of ſeparate Souls.*

15. The Droll and great Actor *Ariſtippus*, who for his Flattery and Luxury was called the *King's Dog*, being aſked before his Death, what was the Difference between a *Philoſopher*, and another Man? Anſwered, *if all Laws were aboliſhed, and there were no Puniſhments of Vice, yet a Philoſopher would Live as virtuouſly as he does.* And another Time he ſaid, * *It is a brave Thing to uſe no Pleaſures at all, but to overcome them*: As when in a Diſcourſe about *Socrates* his way of Dying he ſaid, *that Man Died as I deſire to Die*, and that it would never be well in the World until *Boys* learned thoſe Things which they were to uſe when *Men*, and Men learned thoſe Things which they were to Practiſe when *Happy*, in the Attainment of the End of

* Ἐὰν πάντες οἱ νόμοι, &c. *Idem. Ibid.*

good Men; which, he ſaid, is † *A ſweet Motion towards an immutable Fruition*; implying, that a free and conſtant Progreſs in *Virtue*, is the only way to *everlaſting Happineſs*. Nay, mad *Theodorus* himſelf, who had written ſome Atheiſtical Books, and for a while fancied himſelf to be a God, came at laſt to this ſober Concluſion, ‡*That the End of good Men was Joy, and of bad Men Sorrow; the Firſt, the effect of Prudence, and the other of Folly.* And that moſt ſolid Man *Euclid of Megara*, who reduced Philoſophy from looſe Diſcourſes, to cloſe and coherent Reaſonings, proved by a ſort of Mathematical Demonſtration, of which he was a great Maſter; *That there was but one Sovereign Good, which ſome call Wiſdom, others Mind, others God* *. There is a grave Diſcourſe to the ſame Purpoſe, which may be ſeen at large in his Cotemporary *Cebes*; to whom of the *Socratics* I ſhall add only *Menedemus*, who being told on his Death-Bed, That he was a happy Man that attained to what he deſign'd; anſwered, That he was much ⁂ *happier who deſired no more than he ought*: Which puts me in Mind of an Obſervation, much to our purpoſe, which thoſe who will hardly believe, ſhould ſeriouſly conſider; it is quoted by *Caſaubon* out of

† Κίνησις εἰς ἀίδιον ἀναδιδομένην. *Tuſc. Queſt. lib.* 1. ‡ *Athen.* 13. *c.* 28. 5. 5. * *Tull. Acad. Queſt. lib.* 2. ⁂ Πολὺ δὲ μεῖζον τὸ ὀφθυμεῖν ὧν δεῖ.

of the Author of the Hiſtory of the Council of *Trent*; * "That it is a very uſual "Thing for Men, however enſnared in "the World all their Lives, to loath the "Things of it at their Deaths, from an "unknown and ſupernatural Cauſe;" meaning no doubt, that the Souls of Men begin then to feel ſomething of a State of Separation, and therefore contemn Earthly Things.

16. *Plato*, the Founder of the † *Academy*, was ſirnamed *Divine*, and was the moſt accurate and moſt ſublime Writer of his Time; yet when he was Sick, he was more taken with this plain Verſe of *Epicharmus*, ἀλλὰ ἀεὶ ὄι θεόι, &c. *The Gods always were, and always will be, their Being never beginning, and never ceaſing*, than with all his own Compoſitions; of all which, he ſpake of none with more Complacency than that of *Providence*, of which he made the firſt excellent Diſcourſe in *Greece*. This wiſe and great Man reflecting in his latter Days on many vain Actions of his former Life, cried out, *I ſee cauſe for nothing but Grief* and *Sadneſs*. Our Bodies, ſaid he, of

* *Solenne eſt in Confinio mortis poſitis, res humanas ex ignota quadam & ſupernaturali cauſa faſtidire, p.* 60. † *See Plat. Timæus. Plut. l.* 8. συμπ. *Aug. de C. D. c.* 11. *It is ſaid he died crying* νῆς. νῆς.

which we are ſo curious, ſhall be dried up into Duſt; and the Soul we ſo much neglect, ſhall fly up through the Air to the Eternal *Manſions*, from which it came, to ſpend a Life in the Contemplation of God and its ſelf *. He aſcribed in his *Timæus* the Origination and Production of the World to the Infinite Goodneſs of God: concerning which he ſaith, That the moſt Excellent Being could not but produce the moſt excellent Effects, and that Time was the Shadow of *Eternity*; as the Happineſs of good Men is their being made *like to God* in a ſeparate State. He added, that he had much reſtrained People from injuring one another by the Thoughts of a *future State of Recompence*, aſſuring them, that they ſhould find at laſt that there was nothing *profitable* or *honourable*, that was not Honeſt and Good.

17. *Speucippus*, having read *Plato*'s Diſcourſe of the *Immortality of the Soul*; profeſſed that he would rather ſuffer *Death* than a *Debauch*: And when *Polemon* came at the End of his drunken Fit into the School of this *Philoſopher*, at the very Time when he was reading a Lecture concerning *Temperance*, it ſo affected the little Reaſon that remained to this Sot, that he quitted his licentious Life, and would ſay ever after, that

* *Grot. de Ver. Chriſt. Rel.*

that he could not get this ſad Thought out of his Mind, *That he ſhould live Thirty Years a Beaſt, and was not certain that he ſhould have one Year to live a Man.*

18. Theſe thoughts made *Crates* throw his *Gold* into the Sea, that he might be a *Philoſopher*, and make the right Uſe of his Life, which he ſaid was no other than a Contemplation of Death.

19. *Crantor* gave himſelf ſo much to the Study of Good and Evil, with their *Conſequences*, that his Book on that Subject, bequeathed by him to Poſterity, is by † *Cicero* and *Panætius* called, *not only a great but a glorious Book, which ought to be got by Heart even to a Word*: The Reading of which greatly affected *Carneades*, who had diſputed many Years againſt the Notion of Good and Evil. And it likewiſe greatly alarmed licentious *Cheſilaus*, who proteſted, that for many Years together he thought nothing *Good* but what pleaſed his Senſes, and nothing *Evil* but what was diſagreeable to them: Inſomuch that both theſe *Libertines* endeavoured to drown the Remonſtrances of their own *Conſciences* by exceſſive Draughts of Wine in the latter End of their *Lives*; averring, *That no Voluptuous Man could go in his Wits to an inviſible State.*

20. To

† *Non ſolum magnus at aureolus, & qui ad verbum ediſcendus.*

20. To mention no more *Platoniſts*; *Bion*, who was rather a *Cynic* than an *Academic*, uſed to ſay; *That the Torments of evil Men in the other World were greater than any one could imagine:* And tho' he had defied the *Gods* a while, deriding their *Worſhippers*, and never vouchſafing to look into their *Temples*, yet when he fell Sick he tormented his Body with exquiſite Penance, as Thorns, Thongs, &c. *that he might repent of what he had done againſt the Gods*, whoſe Altars he filled, when Dying, with Sacrifices, and their Ears with Petitions and Confeſſions: But then in Vain, I fear, ſays *Laertius*, when he was juſt about to ſay, *good morrow Pluto*; being juſt on the Brink of another World.

21. Tho' *Ariſtotle* had in his Writings aſſerted the *Eternity of the World*, being unable to conceive how *any Thing* could come out of *Nothing*, * *not knowing the Scriptures nor the Power of God*; yet when this *Peripatetic* came to the End of his *Walk*, he conceived of God as an Exalted *Independant Being*, the Cauſe of all Motion, Himſelf being the only *Immoveable* Being, and therefore *Eternal*. He likewiſe aſſerted the Care of *Divine Providence* over all Things, as *Cracanthorp* proves out of his Book *de Mundo*. At laſt, out of all his Philoſophy which he reduced into the exacteſt Method and Rules

* *Eraſm. Ep.* 28. *Lud. Vives de Cauſa corrupt.*

Rules of any Man, he could not pitch upon a greater Comfort in a dying Hour, than that of *Ens entium, miſerere mei, Thou Being of Beings have Mercy upon me.* Yea, *Ocellus Lucanus* himſelf, to whoſe Book about the Works of Nature *Ariſtotle* was much beholden, though he acknowledges not by whom he profiteth, ſaith, *That though he could not ſee how the World had a Beginning, yet could not he Die without the Fear and Reverence of One, by whom all Things had a Beginning.*

22. His Scholar *Theophraſtus*, † in *Laertius* having bewailed the Expence of Time, gave this Reaſon for it, *viz.* That we are ſo Fooliſhly ſenſual, *that we begin not to Live, until we begin to Die. Cicero*, who always called him his Delight, ſaith, that *Theophraſtus* dying, complained of Nature, that it gave long Life to Creatures, whom it little concerned to be long Lived; and ſo ſhort a Life to Men, who are ſo much concerned: Weeping that he no ſooner ſaw this by much Study and Experience, but he muſt Die, ſaying; * *That the Vanity of Life was more than the Profit of it.* I have not Time to conſider what I ſhould do, ſaid he to thoſe that were about him at his Death, *you have:* Which Words ſtuck ſo cloſe to his Scholar and Succeſſor *Straton*, that he ſtudied himſelf to a *Skeleton* about the Nature

† *Vid. Caſaub. in* Theoph. *Tuſc. Queſt. l.* 4.
* Κενὸν βίᾳ πλεῖον τᾶ συμφέροντος.

ture of *Spirits*, the Glory of Heaven, the *Chief Good*, and the *bleſſed Life*, which because he could not comprehend, he deſired it ſhould comprehend him. His Succeſſor *Lycon* ſaid on his Death-Bed, † *That is was the moſt fooliſh Thing in the World for Men to ſquander away their Time in Health, and to wiſh for it at laſt, when it cannot be recalled*; to whom I may add *Demetrius*, who ſaid, "That * when he was a Child at "home, he reverenced his *Parents*; when "a Man abroad, the *Magiſtrates* and *People*; "and when an Old Man and retired, he re"verenced Himſelf;" fearing to do any Thing miſ-becoming the Dignity of a *Reaſonable Being*, and the Expectations of a *future Life*.

23. This laſt Thought of *Demetrius* ſtuck ſo cloſe to *Heraclides* ‡ in the latter part of his Life, that it put him upon Writing his Books of the *Rewards* and *Puniſhments* of the Inviſible State, and of the Neceſſity of *Piety*, *Temperance*, and of a *Good Life*, in order to future Happineſs.

If we conſult the *Cynic* Philoſophers, we ſhall find them of the ſame Mind.

24

† *Vide Athen. l.* 12. *c.* 270. 271. * *See the Life of* Demetrius *in Engliſh, tranſlated by* R. Kippax, *M. A. pag.* 379. ‡ *See the Life of* Heraclides *tranſlated into Engliſh, out of* D. Laertius, *pag.* 322.

24. *Zeno* was one of the Chief of them; who, after a World of Reaſonings and Subtilties, came to theſe Concluſions, which laid the Foundation of the *Stoick Philoſophy*; viz.

I. That the * *Chief End* of Man is to live according to *Right Reaſon*, which is the Will of God; to which, it is good Mens *Delight*, and all Mens *Neceſſity* to Submit.

II. That † *Virtue* chiefly conſiſteth in ſuch an abſolute *ſway* of the Mind over the *inferior Faculties*, that it followeth the Dictates of Right Reaſon without the perturbations of ſenſual *Affections* and *Paſſions*.

III. That this is the only *prudent* and *happy* Life, becauſe it is always *calm* and *ſerene*; whereas the Dominion of the Inferior Faculties bring *Fear*, *Bondage*, *Grief*, *Shame*, and *Stupidity* upon the Soul.

IV. That all the Diſorders of the Soul proceed from the miſapprehenſions of the *Underſtanding*, which is in them, they ſay, inſtead of GOD, whom it repreſenteth; ſo that he is *Wicked* who dares diſpleaſe God; and

* Diogen. *Laert. l*, 7. *p.* 185. † *See the Life of* Zeno *done out of Greek by* R. M.

and he a *mad Man*, that dares doubt of Him.

V. That the *good* and *wise* Man is *free* and *happy* in the worſt Condition, and an ill Man a *wretched Slave* in the beſt: *Virtue* being ſufficient in it ſelf to render Men Happy, whereas *Vice* never fails to make them Miſerable.

VI. That all Things are unalterably ordered by the *Eternal Mind*. *A Principle*, ſaith a Modern Writer, *which I am not forward to think well of, becauſe it has grieved ſo many pious Perſons, and hardened ſo many Profligates.*

25. *Antiſthenes*, * another eminent Stoic, had ſuch Notions of the *Baſeneſs* and *Shamefulneſs* of Vice, that he uſed to affirm with great emotion, *That he had rather be puniſhed with Madneſs, than abandoned to vicious Pleaſure*: Leaving this ſerious Admonition to be duly conſidered by all Men; namely, *That they will never enjoy a Bleſſed Immortality hereafter, except they be now Godly and Juſt.*

26. *Diogenes*, † hearing a Man on his Sick-Bed complaining *that Life is a ſad Thing*, Replied, that a *bad Life is indeed ſo, becauſe it is but a pampering of the Body, when it ſhould be an*

* *Laert. pag.* 132. † *See the Life of* Diogenes *p.* 432.

an exerciſe of the Mind: And he inſiſted on this ſo earneſtly to his Auditors, that * *Monimus* who was afterwards his Scholar, counterfeited himſelf Mad, that he might get his Liberty of his Maſter, in order to apply himſelf wholly to the Study of *Virtue* and *Morality*.

37. † *Menedemus* had ſuch an Indignation againſt the *Vices* and *Follies* of Men, that he walkt up and down in the Habit of a *Fury*, declaring himſelf a *Spectator* of Mens Exorbitancies on Earth, in order to be a *Witneſs* againſt them in Hell. Thus much of the *Stoics*.

28. *Pythagoras*, who, according to ♣ *Voſſius*, converſed with *Eliſha* in Mount *Carmel*, laid down theſe Principles.

I. That the *Supreme Mind*, by which he meant GOD, is to be worſhipped and regarded by all.

II. That God being the ǂ *Beginning* and *End* of all Things, exerciſeth his Providence over all.

III.

* *See the Life of* Monimus, *tranſlated by* W. B. *Gent.* † *Diog. Laert.* ♣ *Voſſius de Sectis Philoſoph. c. 6. ſect. 5.* ǂ *Jamb. Comment. in Pyth.*

III. That the Souls of Men are *Immorta* of which the *Pure* will be carried up t the Higheſt Seats above; the *Impure* wi wander about in the Bodies of Beaſts an other Creatures on Earth for a while; an will afterwards be tormented by *Furies*.

29. *Empedocles*, † a great Admirer of *Py thagoras*, having conſider'd his Diſcourſe the *Immortality* of the Soul, threw himſel ſays *Hermippus*, into the Flames of *Ætn* in a paſſionate Ambition of Immortality.

30. When *Democritus* * had all his Life time laughed at the *Follies* of Mankind, h at laſt ſtated the Happineſs of Man to con ſiſt in the *Serenity of his Mind*, ♣ which h calls εν ἐσῳ; and drawing near his Death he uſed Means to prolong his Life three Days, that he might Live to pay his De votion to the *Goddeſs Ceres*, and cloſe hi Eyes in the Concluſion of her *Solemnity*.

31. *Heraclitus*, ‡ who on the contrary from a more *humane* Principle, and agree ble to the Example of a much better Man, *poured forth Rivers of Tears, becauſe Ma*

kep

† *See the Life of* Empedocles, *tranſlate out of Diogenes Laertius by Dr.* Fetherſton * *Simplic. Comment. in Ariſt. Phyſ.* ♣ *See t Life of* Democritus *done out of Greek by S* White, *M. D.* ‡ *See the Life of* Heraclitu *tranſlated out of Diog. Laertius, by* P. A. *Eſq;*

kept not God's Law; being aſked wherein true *Wiſdom* conſiſted, made Anſwer; *That it is the only Wiſdom in the World to know that MIND which governeth all Things*: Who, ſaith *Xenophon*, is all *Eye*, and all *Ear*; *all Things at once*; *Omniſcient*, *Omnipotent*, and *Eternal*: And is not, ſays *Meliſſus*, to be *raſhly ſpoken of*, becauſe not *fully known*.

32. *Epicurus* diſdaining the abſurd Notions of a Multitude of *Gods* and *Goddeſſes*, and deteſting that ridiculous Account of them which Men had taken up from the *Poets* and other *Fabulous Writers*, ſet his Philoſophical Wit to Work, (in which *Democritus* had led him the Way) to give an Account of the *Beginning* and *Continuance* * of all Things in *Nature* without the Notion of a *Deity*: Whereupon he advances a moſt Phantaſtic ſuppoſition, namely, that the World took its beginning from a *fortunate Confluence* of infinite little Particles of Matter, which he calls *Atomes*; and this he affirms with a greater Meaſure of Confidence than one could have expected on ſuch a ludicrous Subject: But after all, he leaves his Scholars to labour under many inſuperable Difficulties, about the *Eternity*, the *Shapes*, and the *Firſt-Mover* of his *Atomes*, and the Production of Creatures of *Senſe* and

* *See the Life of* Epicurus *tranſlated by* R. Kippax, *M. A.*

and *Underſtanding* out of thoſe inſenſible Parts; with many other forcible Objections which utterly deſtroy this *Cobweb Hypotheſis*. However his great Admirer *Lucretius* commends this *Philoſophical Whim* at a high Rate, and extols the *Author* above the Clouds; but in ſuch Expreſſions as will *brand* and *ſtigmatize* * him in the Opinion of all ſober Men to the End of the World: For he commends *Epicurus* as the firſt that durſt *encounter* the Notion of a *Deity*, and had thereby ſet the Minds of Men *free* from the *Fear of God*, which had long kept them in Awe. Yet *Cotta* aſſures us, that he was ſo far from gaining his beloved *Eaſe* and *Pleaſure* hereby, † *that no School Boy was ever more afraid of a Rod, than Epicurus was of a Deity and Death*, tho' in Words he ſeem'd to deſpiſe both. "So hard is it, ſaith the "Learned *Biſhop Stilling fleet* on this Occaſi-"on, for an *Epicurian*, even after he hath "*proſtituted* his Conſcience, to *ſilence* it: "But whatever there be in the Air, there "is certainly an *elaſtical Power* in the Con-"ſcience, that will bear it ſelf up, not-"withſtanding the *Weight* that is laid up-"on it.

And

* *Qui primus colere contra eſt Oculos auſus*, &c. *Lucret.* † *Nec quenquam vidi qui ea quæ timenda eſſe negaret, magis timeret mortem, dico & Deos*, *Cic. de Nat. Deorum, l.* 1.

And whereas this unaccountable *Hypotheſis* of the Production of all Things by a *caſual Conflux of Atoms*, has found too many Favourers in this Age, eſpecially as cultivated by the Wit and Learning of ſome *French Philoſophers*; it deſerves our moſt ſerious Remark, That as * himſelf is reported by two *Ancient Authors* to have run *Mad*, and to have *killed* himſelf; ſo likewiſe two *ingenious Gentlemen* in our Time, who did no good Service to their Generation, the one by tranſlating *Lucretius* ♣ into *Engliſh Verſe*; the other, a great part of him into ‡ *Proſe*, found ſomething ſitting ſo heavily upon their Minds, tho' they were in no mean outward Circumſtances, that both of them followed their *admired Author* in his *diſmal Exit*, putting an end to their Lives with their own Hands: The one *Hanged*, and the other *Piſtoled* himſelf.

May all *prophane Wits* take thoſe *fair and loud Warnings*, and no more preſume to exert their bold Flights againſt the infinitely *Wiſe*, *Holy*, and *Righteous God*; leſt they periſh in their petulant Folly, and daring Infidelity, *Men* may be *deceived*, but GOD will not be *mocked*. If Atheiſtical Men ever come to a juſt Senſe of their horrible Guilt,

* *Geneb. Chron. l.* 2. † *Pet. Crinit. de Poetis Latinis, l.* 2. *c.* 19. ♣ Mr. Creech. ‡ Mr. Blount.

Guilt, the Terror and Aſtoniſhment of it is enough to overſet their *Minds*, and burſt their *Hearts*; as it evidently did Mr. *Ryley*'s, * according to the Account given of him by a late Writer; upon whoſe Table, it is ſaid, after he had Hanged himſelf, a Copy of Verſes was found beginning thus:

Forgive, Sweet Chriſt, my Blaſphemy,
Who can but gleam thine Agony, &c.
Ending thus;
Aſhout up Heaven, the ſharpeſt Rod?
A gnawing Hell, an Angry God.

We may here likewiſe with Sorrow reflect on the Unhappy Death of young Mr. *I. H——den*, † who after a Sober Education, and a good Repute for *Virtue* and *Learning*, fell into a roving *Scepticiſm* and misbecoming Manners; till at laſt ſinking into a deſponding Melancholy, he cut his own Throat: Which, with the laſt falſe ſteps of his Life, he lamented as much as the Shortneſs of his Time and Difficulty of Speech admitted; and wiſh'd to Live longer, only to teſtify the Sincerity of his Repentance.

It

* *See the Book intit'ed the Terrible Storm improved. Printed for* W. Freeman 1705. † *See the Second occaſional Paper. Printed for* M. Wotton.

It is utterly in vain for Men to attempt to root out the Conſcience of God's *Being* or *Providence*: And it is perfect *Madneſs* to acknowledge both theſe Truths in the *Theory*, and yet to *diſcard* them in *Practice*: Both ways, Men plunge themſelves into an overwhelming Depth of *Guilt* and *Horror*.

We find the Learned *Cicero* * proving out of the Confeſſions of the more ingenuous Followers of *Epicurus*, that there is a Neceſſity of acknowledging a *Firſt Principle* † of all Things, and the Impoſſibility of extirpating the *Belief* of a God: For ſince this *Belief* neither aroſe from *Cuſtom*, *Combination*, nor any *Law*, but hath been the Common Sentiment of Mankind in all *Ages*, *Conditions* and *Climates*, it appears to be the *Natural* Reſult of Humane Underſtanding; and therefore even thoſe Perſons whoſe *Guilt* hath made this Truth very *troubleſome* to them, and would willingly have been rid of it at any Rate, have found themſelves unable to overthrow it.

Dioniſius, *Diagoras*, and *Theodorus*, with many others of thoſe Times who were called *Atheiſts*, got that Name rather by expoſing

* *See his Book De Natura Deorum.* † *Non aliter tam ſtabilis Opinio permaneret, nec confirmaretur diuturnitate Temporis, nec una cum Seculis Ætatibuſq; Hominum inveterare potuiſſet, Cic. de Nat. Deor. l.* 2.

ſing the Ridiculous Opinion of a *Multitude* of Gods, than by a total Disbelief of a *Deity*; as many Learned Men have apologized for them.

33. When *Protagoras* * the Sceptic, whoſe trifling *Whimſies* led him to *doubt* of every Thing, even tho' he *ſaw* or *felt* it, began his Book thus; *As for the Gods, whether they be or be not, I have nothing to ſay:* The Magiſtrates of *Athens* highly reſented this prophane trifling with ſacred Things, and they baniſhed him out of their City; and condemned his Book to be Burnt by the common Hangman. And after this, when he and his Friend *Pyrrho* were aſked, why they walked ſo much alone, they anſwered, *That it was to meditate how they might be Good?* And being aſked farther, what Neceſſity there is of being Good, if it be not certain that there is a God? They replied, *It cannot be certain that there is none; and therefore it is Prudence to provide for the Worſt.*

As to this indeed *Good* and *Wicked* People ſtand in Circumſtances vaſtly different; for the Good Man hazards little or nothing by his pious Life. He parts with exorbitant Luſts indeed, which it is even his preſent Intereſt to deſtroy, and his *Virtue* brings him ſo much of a preſent Reward, that

* *See his Life tranſlated out of Diogenes Laertius by* S. White, *M. D.*

that he enjoys greater inward *Reſt* and *Serenity* than he could do without it? He is alſo more *healthful*, more *reſpected* and *befriended*, more *Secure* and *Free* even in this World; and after Death he cannot be leſs Happy than a Wicked Man, if there be no *God*. But on the contrary, if there be a *God*, he will be as much Happier, as an unſpeakable and unchangeable State of Bliſs is better than a Complication of Eternal exquiſite *Torments*.

Our late moſt Reverend *Arch-Biſhop Tillotſon* * argues on this Point with his uſual *Force* and *Clearneſs* of reaſoning, and ſays; "If the Arguments for and againſt the "Being of God were equal, and it were "an even *Queſtion*, whether there were One "or not; yet the Hazard and Danger is "ſo infinitely unequal, that in point of "common Prudence every one is bound to "ſtick to the *ſafeſt* ſide of the Queſtion, "and to make that his Hypotheſis to live "by. For he that is a thorowly *prudent* "*Man* will be provided for all Events, and "will take care to ſecure the main Chance, "whatever happens. But the *Atheiſt*, in "caſe Things ſhould fall out contrary to "his Opinion and Expectation, hath made "no Proviſion in this Caſe. If contrary "to his Confidence, it ſhould prove in

* *Arch Biſhop* Tillotſon.

" the Iſſue that there is a God, the Man " is loſt and undone for ever." If the *Atheiſt* when he dies finds that his Soul has only quitted its Lodging, and remains after the Body; what a Surprize will it be to find himſelf among a World of *Spirits*, entered on an everlaſting and unchangeable State, for which he had no Regard, and made no Proviſion?

34. *Pyrrho* * was one of the moſt abſolute *Sceptics* that ever was; for he many Times ran the Hazard of his Life by diſbelieving his Senſes; and he certainly would have loſt it by his *Fooliſh Principles*, but that ſome of his Friends conſtantly attended him to keep him out of Harms Way. Yet after all, he could not raſe the Notion of a *Future Life* out of his Mind, but would often repeat that ſaying of *Euripides*, † *Who knows but that our Death may be a Birth into a more perfect State of Life, in compariſon with which, our preſent Life may be called a ſort of Death?*

And *Epicurus* himſelf, in his Letter to *Maneceus*, ſaith; *He declares him a Fool who is vain at Death, wherein, becauſe of the Conſequence*, ſaith he, *there is no Jeſting; it being of infinite concernment to be Serious.*

Let

* *Lord* Montaraigne's *Eſſays.* † *Diog. Laert.*

Let us now conſider the Sentiments of a few of the *Philoſophers* and Learned Men among the *Romans*.

35. The Famous *Marcus Tullius Cicero* was not only an incomparable *Orator*, but a *Philoſopher* too of the firſt Rank. He ſpeaks ſometimes with ſuch a ſurprizing Zeal for *God* and *Virtue*, as would incline one to think that it proceeded from ſome *Divine Emotion*; without which indeed, according to his own Maxim, * *none could ever be a great Man.*

With what Diſdain did he conſider the *Epicurean* Doctrine. † "We are far, ſaith he, "from being of the Mind of thoſe who "make all Things give Place to their Plea- "ſures, as the Beaſts do; and we have "good Reaſon for it; for they who fix "their Minds on ſuch low and baſe Things, "can never duly contemplate the High, "the Magnificent and Divine Things a- "bove.

He pleads with powerful Arguments for the *Immortality* of the Soul in his *Tuſculane Queſtions*; and concludes that no Body would be induced to atchieve *Great* and *Noble* ‡ Things without great Hopes of *Eternal Rewards*. And when he came to fix

* *Nuſquam Vir magnus ſine aliquo Afflatu Divino.* † *Cic. de Amicitiâ.* ‡ *Sine ſpe magnâ Immortalitatis.*

his great Mind on the Condition of Men in old Age, he ſpeaks very ſublimely on that Subject; and affirms, * "That this "Life, which is ſpent in the Fetters of "the Body, deſerves not the Name of "Life, if compared to the Life we expect "hereafter. He profeſſes that he had al-"ways lived with an Eye to the great Re-"compences of a future State, and had "been ſupported by that Hope in all the "great Fatigues that he had undergone "for the Publick Good." And among all the Divine Expreſſions, which abound in his Works, this one deſerves to be written in all Publick Places in Letters of Gold; namely, THAT ONE DAY WELL SPENT IS BETTER THAN A VICIOUS ETERNITY.

36. *Seneca*, a Man of great Parts, Learning, Prudence and Experience, after a ſerious Study of all the Philoſophy that was then in the World, was *almoſt a Chriſtian* in his ſevere Reproofs of *Vice*, and Recommendations of *Virtue*. His Expreſſions are ſometimes Divine, excelling the Common Sphere of Heathen Authors: And tho' we have many Reaſons to look on thoſe pretended Letters of *Seneca* † to St. *Paul* as ſpurious, yet we cannot but think that his Natu-

* *Libro de Seneſtute.* † *Seventeen in Number.*

Natural Light * was much improved by the Glorious Beames of *Chriſtianity*, which then began to enlighten the People of *Rome*. How great and excellent is that Expreſſion of his in the Preface to his Natural Queſtions! † *O! What a pitiful Thing*, ſays he, *would Man be, if his Soul did not ſoar above theſe Earthly Things?* And tho' he was ſometimes doubtful about the *Future Condition* of his Soul, yet he tells his *dear Lucilius*, with what Pleaſure he thought of its future Bliſs. And then he argues, ‡ *That the Soul of Man has this Mark of Divinity in it, that it is moſt pleaſed with Divine Speculations, and converſes with them as with Matters in which it is nearly concerned:* "And when the "Soul, ſays he, hath once viewed the Di-"menſions of the Heavens, ✱ it deſpiſes the "the Meanneſs of its former little Cot-"tage." ✲ *Were it not for theſe Contemplations*, proceeds he, *It had not been worth our while to have come into this World; nor would it quit coſt to be at any Pains or Care about this preſent Life.* And at length he concludes this Ar-

* *See Monſr. du Pin, Vol.* 1. *pag.* 24. † *O quam contempta Res eſt Homo, niſi ſupra humana ſe erexerit.* ‡ *Et hoc habet Argumentum Divinitatis ſuæ quod illam Divina delectant, nec ut alienis intereſt ſed ut ſuis.* ✱ *Contemnit Domicilii prioris Anguſtias.* ✲ *Detrahe hoc ineſtimabile Bonum, non eſt Vita tanti ut ſudem aut æſtuem.*

gument with a very remarkable Reaſon for the future Bliſs of pious Souls; ſaying, † *Let us not wonder that good Men go to God after Death, ſince God vouchſafes to enter into them here, to make them Good; for no Soul can be good without God.*

37. *Manilius*, *Seneca*'s Cotemporary, complains of the *imperfect* and *impriſoned* State of the Soul of Man upon Earth. It looks out of the *Body*, ſays he, as out of a *Cage*; and is continually fluttering about, and delighting it ſelf to look out, now at this Part, and then at the other; to take a View of the whole *Univerſe* by Degrees: And he concludes thus, * *What Wonder is it, that Man ſhould know the World, who has a World in himſelf?*

In fine, if we conſult all ‡ *thoſe Ancient* and *Modern* Writers who treat of the *Diſpoſitions and Manners* of Men in the Various Times and *Parts* of the World, we ſhall find all the Learned, Sober, and Serious Part of Mankind agreed in this, *viz. That the Notion of God and Religion is the firſt Thing written*

† *Miraris homines ad Deos ire? Deus in hominem venit: Nulla ſine Deo mens bona.* Sen. Ep. 73. * *Quid mirum noſcere mundum ſi poſſint homines, quibus eſt & mundus in illis?* ‡ *Raymund. Berg. Theol. Gentium: Raymund. de Sab. Theol. Nat. Stuchius. Eug.* Cic. de Na. Deo. *&c.*

written in the Minds of Men, and the laſt blotted out: And that if you take away the Belief of the *Being* and *Providence* of God, you will at the ſame Time deſtroy all true *Reaſon*, *Faith*, *Virtue*, *Peace*, *Honour*, yea and all *Society* and *Commerce* among Men.

Among all the Diſcoveries of thoſe large *Governments*, and thoſe innumerable *petty Diſtricts* of People, in the vaſt Continent of *America*; what one little Diviſion of them has there been found, that had no Senſe of a *God* and a *future State*? They have been found ignorant of all liberal *Arts* and *Sciences*, yea, leſs provident for themſelves in framing *Habitations*, and laying up *Stores*, than the very Birds and Beaſts that live with them in the ſame Woods; yet they generally expreſs'd a very lively Senſe of a *Glorious Supreme Being* that does them Good; with terrible Fears of ſundry *malicious Inviſible Powers* which are prone to do them *Hurt*: So that however *brutiſh* and *barbarous* they appear in other Things, they have intermixtures of Religious Notions, by which they Govern themſelves; and tho' theſe their Sentiments of God are very Erroneous and Abſurd, yet they are not without ſome good Fruits of Moral Behaviour; ſuch as *Chaſtity*, *Truth*, *Temperance*, and the like: And as *Cicero* obſerves of other People of the like Condition, *tho'*

* *they know not the true God whom they ought to ſerve, yet they know that they ought to ſerve ſome God.*

We are therefore conſtrained by the Force of *Reaſon*, as well as the Evidence of *Fact*, to pay a juſt deference to the Judgment of this great Man laſt mentioned, † *M. T. Cicero*, who had ſtudied this Point with particular Application and Accuracy, to ſatisfy his own Mind and Conſcience in it, and was a Man of extraordinary Learning and Capacity to find out the Truth or Falſhood of what he applied his Mind unto; and we find him ſumming up the whole Matter in his excellent *Tuſculane Queſtions*, where he ſays, ‡ " There is no Na-
" tion ſo *barbarous*, none ſo void of *humani-*
" *ty*, but that they retain ſome Senſe of a
" *Deity*. Many have odd Imaginations of
" God, yea, they have ſunk into very de-
" praved Notions of the Deity, thro' their
" vicious Cuſtoms and Manners: But there
" is no Nation but owns a *Nature* and *Power*
" *Divine*: Nor could this ever come to
" paſs by humane Contrivance or Corre-
" ſpondence, or by humane Inſtitutions
" and Laws; it has been ſo univerſal both
" as to *Time* and *Perſons*, that it muſt be deemed

* *Etſi qualem Deum haberent ignorant, tamen habendum ſciunt. Cic. Tuſc. Queſt.* † *M. T. Cicero.* ‡ *Nulla Gens tam fera & barbara, &c.*

" deemed a Law of Nature. Many Peo-
" ple that have neither had *Arts*, *Laws*,
" nor *Letters*, yet have had their *Gods*; think-
" king it unreaſonable (as the ſame *Great*
" *Man* goes on) that all Men ſhould be-
" lieve and find a *Mind* and *Reaſon* in them-
" ſelves, and yet conceive that there is
" none in the World: Or that there ſhould
" be ſuch a wiſe and exact order kept up
" in the whole Scheme of Things in the
" *Heavens*, the *Earth*, and *Seas*; and yet
" that there is *None* to be Reverenced for
" it.

Juſtin Martyr, in his Sermon to the Gentiles, quotes *Orpheus*, the *Sybils*, *Homer*, *Sophocles*, and other Learned Heathens, to this very purpoſe: And * *Tatian* derides the *Grecian Philoſophers* for adding ſuch amaſſments of Idle Fables to the Natural Notions they had of God and Religion, and the future State.

Yea many of the wiſeſt and beſt of the Heathens, do not only plead with Zeal for a Life to come, but alledge Inſtances of ſome that have appeared to their Friends after their Death to confirm them in the Belief of it.

* *Vide Tatiani Oratiſionem Græcorum*, Ed. Oxon.

* *Plutarch*, in his Book *of the late Vengeance of God*, brings in one *Timarchus* from the State of the Dead, declaring the vaſtly different Conditions of *Good* and *Bad Men* there, according to their different Lives on Earth. *Plato*, who wrote an elaborate Treatiſe *of the Immortality of the Soul*, relates the ſame Thing of *Eris* and *Pamphilius*, two lewd Perſons, in his Book *of the Common-Wealth*. *Herodotus* does the like in the Inſtance of one *Ariſtæus*; and *Heraclides* gives a parallel Account of a Woman in his Time.

Theſe are all grave Authors and of good Reputation: And the like Inſtances might be produced out of the *Greek* and *Latin* Poets, who were of old the Teachers and Inſtructors of Men in *Morals*. *Orpheus*, *Homer*, and *Virgil*, who were the moſt eſteemed among them, introduce the Ghoſts of the *Dead*, as the *awful Monitors* of the *Living*; for which cauſe *Plato*, as little as he loved Poets, calls thoſe before mentioned, the *Fathers of Wiſdom and of good Conduct*. And truly ſince we ſee moſt Men, when Dying, very earneſt in undeceiving *a looſe and careleſs World* as to the Concernments of Religion; why ſhould it be thought improbable that they ſhould retain the ſame Diſpoſitions when looſed from the Body? Or

* *Plutar. de ſera Dei Vindictâ.*

Or unlikely that they ſhould have a Deſire for the ſame Thing which the Condemned Epicure * *requeſted in our Bleſſed Saviour's* Parable; *I pray thee therefore, Father, that wouldeſt ſend* Lazarus *to my Father's Houſe, for I have Five Brethren, that he may teſtify unto them; leſt they alſo come into this Place of Torment.*

If Wicked Men on this ſide the Grave, could but be brought to a firm Belief of the *Torments* which their *Predeceſſors* in Vice feel in another World, it would pall their Appetites to Sin, and ſet them into ſuch a Fit of Trembling as St. † *Paul's Reaſoning about a Judgment to come* cauſed in *Felix.*

Many Hiſtorians make mention of a Diſcourſe concerning the Reſurrection which was held by *Rabbi Gamiel* and *Rabbi Meir*, in the Preſence of *Julius Cæſar* and *Cleopatra* Queen of *Egypt*: In the Concluſion of which, the Queen ſaid to *Rabbi Meir*, "We know that they who lie down "in their Graves ſhall ariſe again; but "ſhall they ariſe Naked or Cloathed in "the Reſurrection? The *Rabbi* anſwered, "I argue from the leſs to the greater in "the Inſtance of a Grain of Wheat: The "Wheat is thrown naked into the Ground, "and comes up beautifully arrayed; much "more the Bodies of the *Juſt.*

Maimo-

* *Luke* 16. 27. 28. † *Act.* 24. 25.

Maimonides with the Reſt of the *Jewiſh Talmudiſts* place the Souls of good Men under the Throne of *Glory* in the *Bundle of Life*: And the Book of *Moſes* his Life repreſents that Patriarch chiding his Soul for its delay iu going out of the Body into the Society of glorious Angels, under the Throne of the *Divine Majeſty*.

Mahomet diſcourſeth in his *Alchoran* of the Bleſſed State of Good Men, begun in the Inward Pleaſure of their Minds here, and perpetuated hereafter in the Paradice which he there Deſcribes.

The *Perſian Ali* and his Followers expreſs their Notions of a Future State after the ſame manner: And the *Arabian Authors* deſcribe it in Allegories not unlike the Fancies of the *Greek* and *Latin* Poets concerning the *Elyſian Fields* and *Paradice*.

Plato's Diſcourſe of the Feaſt of Pious Souls in the Contemplation of the *Firſt* and *Real Being*, bears ſome reſemblance to the Notion of Happineſs among the *Jews*, from whom he probably learnt it, in beholding the *Shechinah*, or the Light of the Countenance of the *King of Life* and to the Chriſtian's *Beatifick Viſion*.

Now, ſince we find theſe Notions of a Future State diſperſed among *all* Men in all *Parts* and *Times* of the World; yea even among thoſe who are ſo Ignorant that they know not how to ſpeak properly or pertinently of it; it is a great Argument of the

the *Force* and *Power* of this *Truth*, which makes its Way through thoſe thick Foggs of Ignorance and Barbarity, by which many other Truths of leſs importance have been utterly overlaid. So that whatever Irregularities abound in the Lives of Men, they uſually breath out their Souls in the Wiſh of *Averroes* the *Arabian*, * *Let my Soul be with the Virtuous*: The ſame Man being greatly pleaſed with the *Egyptian Hieroglyphick* of the Soul, which was a *Pyramid*; and the Correſpondence thus: As a *Pyramis*, if it be turned about its *Axis*, the *Axis* ſtill continuing the ſame, is Geometrically transformed into a new ſolid Cone; ſo Man's Mortal Body, having gone its Rounds, as it were, in this *Circle* of Time, upon the immoveable *Center* of the Soul, ſhall become a new Body, and unite again.

Now upon the whole Matter; what can a *careleſs debauched* Perſon ſay to theſe Things? Tho' he ſturdily bears up at preſent againſt theſe Impreſſions, can he think that he ſhall always be able to brave it out againſt God and his own Conſcience? Can he fancy that he ſhall not, at leaſt in the laſt Hours of his Life, condemn himſelf with very diſmal Reflections on the Folly, and terrible foreboding of the Puniſhment of

* *Sit Anima mea cum Philoſophis.*

of his Sin; as the whole World of ſinful and unthinking People hath done before him? And ſurely there cannot be in this Life a more diſmal Condition, than for any one to ſee their ſhort Life of *Sin* and *Vanity* expiring, and their Eternal Eſtate of *Horror* and *Torment* commencing. Well may we then behold them in *cold Sweats*, ſnatching at the Hands of ſuch as are near them, and even rending themſelves with piercing *Groans* and *Cries*. And what a diſmal Thought is it, that theſe are but the ſmall Beginnings of thoſe Infinite and Unutterable Torments which follow.

Yet very few will take theſe *Fair Warnings* in Time, whilſt they may prevent the like ruinous Events. They ſlight Religion in their *Health* and *Proſperity*, tho' they cannot but eſteem it in time of *Danger* and at *Death*.

What can we ſay to theſe Things? But that * *Madneſs is bound up in the Hearts of theſe Men*. It would otherwiſe be utterly unaccountable, that any Reaſonable Creature ſhould reject the *ſweet* and *excellent* Government of God, with the infinite *Privileges* and *Promiſes* thereof; and obſtinately embrace the *Tyranny* of the Devil, with his *everlaſting Chains of Darkneſs*: Till at laſt having ſpent their *Strength* and *Time* in theſe mad

* *Eccleſ.* 9. 3.

mad Deluſions, and having exhauſted the poor and periſhing Pleaſures of Sin, they ſtand trembltng in the few Minutes that remain betwixt *Time* and *Eternity*, looking back on what is paſt with *piercing Regret*, and forward on what is to come with *horrible Amazement*; till the Dark Curtain of Death cloſes up the diſmal Scene, and Strips them of every Thing that can be called an Enjoyment, and leaves them alone to dwell with a *pained Conſcience* and *Divine Vengeance* for ever.

Now that no *Humane Greatneſs* or *Power* is able to ſkreen any one from theſe juſt and reaſonable Impreſſions, will be the Subject of the next Chapter.

CHAP.

CHAP. IV.

The Sentiments of Mighty Emperors and Kings, and of Great Princes and Generals, concerning Religion and a Future State.

WE have already ſeen the *Wiſeſt* of Men in all Ages reverencing *Religion* and owning a *Future State*, in their laſt and moſt ſerious Hours; when they could not be ſuſpected of Diſſimulation or Deſign. Yea, when the *Vehement Accents* of their *Dying Speeches* ſeemed to demonſtrate both the *Anguiſh* and the *Sincerity* of their Hearts. Theſe were too *many* and too *wiſe* to be impoſed upon: And we come now to behold the *Greateſt* of Men doing the like; who were too *Powerful* and *Magnanimous* to be otherwiſe *Overawed* or *Affrighted*.

1. We will begin with the *Firſt Tyrant* upon Record, the *mighty Nimrod*, who founded the *Aſſyrian Empire*, and after his hunting of wild Beaſts became a *cruel Perſecutor* of Men, and is therefore termed,

A

LIP King of MACEDON comanded one of his Pages
Awake him euery Morning, & Call aloud to him
SIR Remember that You are a MAN.

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* *A mighty Hunter before the Lord.* Yet this haughty Prince acknowledged at laſt, that † *God's Dominion* over him was greater than his over his Subjects; and inſtituted the Worſhip of the *Sun* and *Stars*, as the Inſtruments of God's Government, as ‡ St. *Auguſtine* and others think. And when this Proto-Tyrant was carried away by Evil Spirits, as *Annius* in his *Beroſus* relates it, he cried out; *Oh! One Year more, Oh! One Year more, before I go to the Place from whence I cannot return*: And looking towards ſuch as were by, he ſaid; *What ye were born to do, do whilſt Life remains.* As if he would have ſaid, with wiſe *Solomon*; *Whatſoever thy Hand findeth to do, do it with thy might; for there is no Work, nor Device, nor Knowledge, nor Wiſdom in the Grave, whither thou goeſt.*

2. *Ninus*, who ſucceeded *Nimrod*, tho' not immediately, is thus deſcribed by ✠ *Colophonius*. *Ninus* the Great Emperor, who never ſaw the Stars, nor deſired to ſee them; who neither Worſhipped the *Sun*, *Moon* nor *Stars*; nor ever ſpake to his People, not reckoning them ſtrong in Eating and Drinking, nor ſkilful in mixing Wines; yet when he Died, he left this Teſtimony upon his *Tomb* to be conſidered by all Men, *viz.*

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* *Gen.* 10. 8. † *Arab. in Par. Noach.* ‡ *Aug. de Civit. Dei, c.* 24. ✠ *In Athenæus his* 12 *Books.*

viz. "Looking on this Tomb where *Ninus* "lies, whether thou art an *Aſſyrian*, a *Mede*, "or an *Indian*, I ſpeak to thee no frivolous "or vain Matter: Formerly I was *Ninus*, "and lived as thou doſt. I am now no "more than a piece of Earth. All the "*Meat* that I have, like a Glutton, Eaten; "all the *Pleaſures* which I, like a Beaſt, "have enjoyed; all the Fair *Women* which "I have ſhamefully entertained; all the "*Riches* and *Glory* which I ſo proudly pro-"feſſed my ſelf of; all theſe have failed "and when I went into the *Inviſible State*, "I had neither Gold, nor Horſe, nor "Chariot: I that formerly wore a *Rich* "*Crown*, am now no more but *poor Duſt*.

3. * *Phul*, the *Aſſyrian* King, being advertiſed that the Oracle had declared, that he ſhould Live but *Six* Years, and Die in the *Seventh*; commanded that they ſhould light up a Multitude of Lamps about his Royal Palace all the Night Time, intending to ſpend the *Night* as well as the *Day* in Mirth and Diverſion: And now he boaſted that he had eluded the Oracle, and that he would live Twice as long as the Time prefixed, by doubling the Hours of each Day. But when he came to Die, he cried out in great Amazement, *Oh! if I had thought*

* *See Herodotus his Euterpe.*

thought that I ſhould have Died as I do, I would not have Lived as I did.

4. * *Sennacherib* going forth with his Army againſt *Egypt*; it came to paſs one Night, that a Plague of *Mice* came upon him, and diſarmed his whole Army, by gnawing in pieces their Harneſs of Leather: In Memory whereof the Statue of this Prince was erected in Stone, holding a *Mouſe* in his Hand, with this Inſcription; *Whoſoever beholdeth me, let him Learn to be Religious.*

And no leſs ought to be learnt from the total Deſtruction of this Prince's Army in the Days of *Hezechiah* King of *Judah*; when by reaſon of the *Pride* and *Blaſphemy* of the King of *Aſſyria*, and the humble and earneſt Prayer of the King of *Judah*, God was pleaſed to Deſtroy in one Night † *One Hundred Fourſcore and Five Thouſand* Men in the *Aſſyrian* Camp, by an Angel ſent for that Purpoſe; as God had promiſed by his Prophet *Iſaiah*.

5. How amazing were the Diſpenſations of *Divine Providence* towards King ‡ *Nebuchadnezzar*, who was brought down from the State of an Imperial Throne, to the Condition of a poor Beaſt, till he *lifted up his Eyes*

* *Herodotus.* † 2 *Kings*, 19. 35, &c. ‡ *See* Dan. 4. *compared with the Fragments of Beroſus, Joſephus, and Euſebius.*

Eyes in humble Devotion to Heaven, and *bleſſed the moſt High; and praiſed and honoured Him that Liveth for ever; whoſe Dominion is an Everlaſting Dominion, and his Kingdom from Everlaſting to Everlaſting*; that is, till he paid his juſt Homage to the * *Kings of Kings*, and acknowledged that he and all other Monarchs hold their Crowns only at God's *Will* and *Pleaſure*,

6. No Judgment of God, that we any where read of, was ever more terrible or more confeſſedly juſt than that of *Belſhazzar*, the laſt of the *Aſſyrian Emperors*; who in the midſt of his *Cups* and *Concubines*, and in the Height of his *Pride*, *Sacrilege*, and *Idolatry*; on a Day ſet apart for Mirth and Entertainment; was ſeized by the *Terrors of the Lord*; and had his Doom written before his Face upon the Wall, by the *Fingers* of his Inviſible Judge: Upon which, † *his Countenance was changed, and his Thoughts troubled; ſo that the Joints of his Loins were looſed, and his Knees ſmote one againſt the other.* This turns the whole Feſtival Jollity into a general Aſtoniſhment; and tho' the King ſent for his *Magicians*, and at laſt for a *Prophet of the Lord*, to expound the *Chaldee Sentence*, his own guilty Breaſt foreſhews the true explanation of it, by fearful Preſages of Divine Vengeance. The Words written

* *Dan.* 5. 21. † *Dan.* 5.6, 7. *&c.*

ten on the Wall were theſe *Mene Mene, Tekel, Upharſin*, i. e. *God hath numbered thy Kingdom, and finiſhed it; Thou art weighed in the Ballance, and found wanting; Thy Kingdom is divided, and given to the Medes and Perſians.* And in the *ſame Night was Belſhazzar King of Chaldeans Slain.*

7. *Cyrus* the Emperor of *Perſia*, after he had long been attended by numerous *Armies*, and vaſt Trains of *Courtiers*, ordered this Inſcription to be engraven on his Tomb, as an Admonition to all Men of the Approach of Death, and the Deſolation that follows it; *viz.* **O Man! Whatſoever thou art, and whenceſoever thou comeſt, I know that thou wilt come to the ſame Condition that I am now in; I am* Cyrus, *who brought the Empire to the* Perſians; *do not Envy me, I beſeech Thee, this little piece of Ground which covereth my Body.*

8. King *Philip* of *Macedon*, a great and wiſe Prince, was ſo apprehenſive of the dangerous Charms of earthly *Grandeur* and *Pleaſure*, that he appointed one of his *Pages* to call upon him every Morning to mind him of his *Mortality*, and to ſay, *Remember, Sir, You are a Man*; as if they only were duly qualified to enjoy *Earthly Greatneſs*, who always remembred that they muſt ſoon part with it.

9. *Alexander*,

* *Plutarch's Lives.*

9, *Alexander*, the Founder of the *Grecian* Monarchy, tho' he allowed himself in many Exceſſes after his great Conqueſts, and pleaſed himſelf in the baſe Flatteries of ſuch as magnified him as a *God*: Yet both * *Curtius* and *Plutarch* teſtifie of him, that being convinced of the Vanity of all Earthly Things, he called together the *Gymnoſophiſts* to reſolve him Three Queſtions, *viz. Whether the Living or the Dead were moſt? How a Man might become a Divine and Immortal Being*, which he called a *God*? *And how a Man ought to Live ſo as to Die well*? And being at laſt extremely troubled in his Mind, he look'd upon every little matter as ominous, and filled his Palace with *Diviners*, *Sacrificers*, and *Expiators*: "So "dreadful a Thing, ſays *Plutarch* in the "Concluſion of his Character, is Unbe-"lief and Contempt of God, which ſoo-"ner or later fills all Mens Minds, as it did "this Great Man's, with Fears and Ter-"rors.

10. *Julius Cæſar* was both a great *Soldier* and a great *Scholar*; He fought Two and Fifty pitcht Battles, ſaith *Solinus*; took a Thouſand Towns; ſubdued a Multitude of Nations, and laid the Foundation of the *Roman Empire*: But after all theſe Conqueſts he could not ſubdue the Inſurrecti-

ons

* *See Plutarch's Life of Alexander.*

ander, *and* Diogenes *discoursing among the* ulchers *of the* Dead, *the* Cynick *tells the* King, *in the* Graue, Monarchs *and* Meaner Men *are all alike.*

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ons of his own *Conſcience*, which troubled him with Dreams, and terrified him with Viſions; which put him upon frequent Sacrifices and Conſultations with all ſorts of *Prieſts* and *Augurs*, tho' he found Comfort from none; inſomuch that a little before his Death, he was as heartleſs as the ominous Sacrifices that he offered; profeſſing to his Friends, that ſince he had made an End of the *Wars* abroad, he had no *Peace* at home: For having * contemned the Laws of God and Men in the Management of his Wars, particularly in his Expedition againſt *Juba*; he brought a load upon his Conſcience, which made him always uneaſy; and he could never get it off by all the Expedients that he uſed for that purpoſe,

11. But *Cæſar's* Religious Fears ſeemed to be exceeded by thoſe of his Murderer *Brutus*, of whom † *Plutarch* reports that he only Slept a little while after Supper, and then ſpent the Reſt of the Night *Waking*; and being thus awake in his Chamber, ſaith the ſame Hiſtorian, he was diſturbed by a terrible Apparition, which told him that *he was his Evil Genius, and that he would*

* *Silent Leges inter Arma, was his Anſwer to the Tribune, who told him it was againſt the Law to Rob the Temple of* Saturn. † *See Plutarch's Lives. Fol.* 834.

meet him again at Philippi; where he did appear to him again, to his great Terror, ſo that at the laſt he retired out of the Battle and fell on his * own Sword: *Caſſius*, another of *Cæſar's* Murderers, being Slain a little before by his Man *Pindarus*, at his Command.

12. Our own † *Chronicle* gives an Account of the great Uneaſineſs of King *Richard* the Third after the Murder of his Two *Nephews*, the Sons of King *Edward* the Fourth; who was ſo hurried by continual *Fears* and *Suſpicions*, that he conſtantly wore private Armour, and uſually kept his Hand upon his Dagger. He ſtarted frequently out of his Sleep, or rather ‡ Slumber, for he had no ſound Sleep, fancying that ſomebody rapt at his Chamber Door, and would call for his Armour. He was particularly troubled in his Mind the Night before the deciſive Battle of *Boſworth*, which he fought with the Duke of *Richmond* his Rival, and in it was Slain; being often heard to cry out as he lay on his Bed, *Take away*

* *The Romans aſcribed it to a particular Vengeance from Above, that many of* Cæſar's *Murderers kill'd themſelves with the ſame Swords with which they had ſtabbed him. Plut. Lives Fol.* 833.

† *See Sir Richard Baker's Chronicle.* ‡ *Creatura non erat ſomnium, ſed Conſcientia ſcelerum. Polid. Virg.*

away theſe Children from me. So that we ſee, Religion can *torment* thoſe whom it cannot *reclaim*: It has a *piercing Goad* for thoſe that will not ſubmit to its *eaſy Yoke*.

13. * *Auguſtus Cæſar* had ſuch a Senſe of the Vanity and Undeſirableneſs of this preſent Life, that when he was Dying, he ſpake to his Friends about him to *clap their Hands*; intimating, that this mortal Life is but as a *ſhort Act* upon a *Stage*, and Death the *Exit* or going off it: And a little before his Death, ſaith *Suidas*, when he conſulted the *Pythian Oracle* concerning his Succeſſor, about the Time of our *Bleſſed Saviour's Birth*, he received this Anſwer, †: *That a Hebrew Child commanded him to leave thoſe Shrines, ſo that he could no more reply to any that conſulted him.* Upon the Receipt of which Anſwer, *Auguſtus* is ſaid to have erected an *Altar* in the *Capital* with this Inſcription, ‡ *The Altar of the Firſt-born of God*: And it is moſt certain that about that Time he diſclaimed the Title of Lord, aſcribing it to the *LORD* of all Things. And when *Tiberius* heard of the Wonders which attended the Death of Chriſt, and that he roſe again out of his *Grave*, 'tis ſaid he moved the *Senate* that he might be

* *Suetonius de Vitis Cæſarum.* † *See Mr. L. Echard's Eccl. Hiſt. pag.* 40. ‡ *Ara Primo geniti Dei, Oroſus lib.* 7. *cap.* 2.

taken into the Number of their Gods; but the *Senate* replied, that this could not be done, becauſe if he were accepted as a God, they muſt part with all the Reſt. For which *Tertullian* derides them, as if their *Gods* ſtood *Candidates* for their *Godhead* in the Senate-Houſe; ſaying, * *With you it depends on the Will of Men whether there ſhall be a God or not, and unleſs he pleaſes you he ſhall be no longer accounted a God.*

14. † *Tiberius Cæſar*, having given himſelf up to great Licentiouſneſs, became at laſt ſo ſenſible of the juſt Anger of Heaven againſt him, that he trembled at every Clap of *Thunder*, and ſought to ſecure his Head from it by wreaths of *Laurel*, and ſometimes by taking ſhelter in a Grott or Vault, as *Caligula* did by running under his Bed: And at laſt, ſays *Tacitus*, the Crimes of *Tiberius* were ſo turned into Puniſhments, that he thought nothing in the whole World would more confirm any one in a virtuous Life than to ſee the Breaſts of wicked Men opened, and there behold the Wounds and Gaſhes which *Guilt*, *Luſts* and *Evil Thoughts*, make in their very Vitals, which neither the Greatneſs of their Fortune, nor the Pleaſure of their Diverſions,

* *Apud vos Divinitas de humano Arbitrio profitetur, & niſi hominibus Deus placuerit, Deus non erit*, &c. *Tertul. Apolog.* † *Suetonius de Tiberio.*

ons, nor the Solitude of their Retirements, are able to remove. And being thus inwardly tormented he expreſſes the Anguiſh of his Soul to the Senate in theſe Words; * *What ſhall I write to you, Noble Senators; or indeed, what ſhall I not Write at this Time; All the Powers Above proſecute my Deſtruction, and I feel it daily more and more.* Such effectual Convictions had he, ſaith *Dion Caſſius*, of the *Great God* that made and governs all Things.

15. The Emperor *Nero* indulged his violent Luſts and Paſſions to ſuch a monſtrous Pitch of Extravagancy, that ſome *Divines* have thought the utmoſt Degrees of Humane Corruption demonſtrated in him for the Humiliation of Mankind: † He rackt his own Invention, and employed others to find out new Ways of *Luſt* and of *Cruelty*, even towards his near Relations and Friends. But all his Licentiouſneſs was not able to divert or ſuppreſs his *conſcious Thoughts* of an offended God. If he was in the midſt of *Theaters*, *Feaſts* or *Sports*, the Apprehenſions of a *Juſt God* ſeized him, ſtung his Heart, and ſpoiled his Mirth.

* *Quid vobis ſcribam, P. C. aut quomodo ſcribam, aut quid omnino non ſcribam hoc tempore? Dii Deæq; omnes pejus perdunt*, &c. *Sueton. de Tiberio.* † *Arbiter Neronianæ Libidinis. Sueton.*

If he laid him down upon his Bed with all his Guards about him, the Thoughts of he many brave Men he had killed troubled him; and above all, ſaith * *Dion*, the Ghoſt of his Mother *Agrippina*, whom he had baſely treated and barbarouſly Murdered, tormented him: So that at the ſame Time that he *ſcoffed* at Religion, he *feared* it: He defied ſacred Reſtraints with his *Lips* and in his *Actions*, and yet trembled at the Conſequences thereof in his *Heart*. He was *wild* as a ſtung Beaſt a while, and at laſt ſottiſh as a *tame* one: Till at laſt his Mind being torn with exquiſite *Tortures*, and finding no means of *Expiation* or *Eaſe*, he beſought the *Senate* to take ſo much *Pity* on him as to *kill* him, to ſave him the horrible Pains of doing it himſelf: Having nothing that gave him more Torment, than that he could not be an *Atheiſt*; having due warnings given him of *Divine Vengeance* by the † Burning of *Diagoras*, the Lice of *Pherecides*, the Dogs of *Lucian*, and the Thunder-ſtruck *Olympius*; as well as by the fearful Deaths of many others who led *Atheiſtical Lives*.

16. *Titus Veſpaſian*, the Ornament of the *Roman Empire* in the State of Heatheniſm, was called the *Delight of Mankind*, for he was

* *Dion in Nerone.* † *Vide Dion. Pruſ. Oat.*

was of ſuch a generous and obliging Temper, that he was never obſerved to ſend any one out of his Preſence with a ſad Countenance; and if he could not at Night call to Mind any remarkable Good done by him in the Day paſt, he would ſay, * *Alas, my Friends, I have loſt a Day.* He had ſuch an humble Senſe of God's Government of the World, that he refuſed to wear the *Crowns* that were ſent him upon his Conqueſt of *Jeruſalem*, ſaying, † *It was not I that did it, but God, to puniſh a Wicked People*: And ſo ſerious were both He and *Nerva* in the Senſe of God's Sovereignty over Men, that ‡ *Apollonius Tyanæus* obſerves of them, that they were never ſeen to *Laugh* or *Play*.

17. *Otho* having killed *Galba*, could not kill his Ghoſt; which, he ſaid, proſecuted him with continual Revenge, and gave him deeper Wounds than *Galba* had received from him: So that he came to that ſerious Concluſion which, § *Livy* ſays, all Men come to in their Diſtreſs, namely, to acknowledge the *Being* and the *Providence* of God. Upon which St. *Cyprian* remarks,

* *Amici, Diem perdidi.* † *Pezel p.* 35. ‡ *Vide Philoſtratum in vitâ Apollonii.* § *Præeſſ Deos eſſe & non negligere humana fremunt.. Liv. lib.* 3.

* *That it is the height of Folly and Impiety, for any one not to regard thoſe awful Sentiments of God which none can be without.*

18. *Jugurtha*, ſays † *Saluſt*, after his many Villanies, had not a quiet Day or Night, nor could he truſt in the Friendſhip of any Man, or the Strength of any Place, for his Security. He feared every Body, and waxed paleat every Noiſe; running from one Room to another many times in a Night, in a manner very unſeemly for a *Prince*. ‡ He would ſometimes ſtart up out of his Sleep, and betake himſelf to Arms, diſturbing the whole Palace: From which that *Hiſtorian* concludes, that *there is a God within Men, who records all they do, in order to a future Reckoning.* This is likewiſe by *Tertullian* made an Argument of a *Deity*, ♣ "We "may, ſays he, prove the Being of a God "from what we feel in our own Soul, "which tho' kept cloſe in the Priſon of "the Body, tho' depraved by ill Princi-"ples, tho' weakned by ſundry Luſts and "Paſſions, yea, tho' enſlaved to falſe "Gods; yet when it awakes and reco-"vers, as out of the Amuſement of Drun-"kenneſs

* *Hæc eſt ſumma delicti, &c. Cypr. de van. Idol.* † *Neque enim poſt id Jugurtha &c. Saluſt.* ‡ *Vide Saluſtii Hiſt.* ♣ *Ex Animæ ipſius Teſtimonio probamus Deum, qua licet Corporis carcere preſſa, &c. Tertul. Apol.*

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ADRIAN *Emperour of* Rome *Celebrat himselfe his* Funeralls, *and causes his* Coff *to be carried in Triumph before him.*

" kenneſs or Sleep, it owns, fears, and ap-
" peals to a God; and Repenting looks up
" to Heaven from whence it came.

19. The Emperor *Adrian* celebrated his own *Funerals*, and carried before him his *Coffin* in *Triumph* whilſt he Lived; as who would by this *Hieroglyphick* preach the Doctrine of *Mortification* to all the *Princes* of the World, more powerfully than Words alone could do it; ſhewing them, that their Riches and Honours, Pomps and Pleaſures, have their Seats only in the *Phantaſy* and *Imagination*, and will therefore abide with them but a little while, as a *Dream* or *Notion*: But that *Virtue* and *Religion* have their Foundation in ſolid *Reaſon*, and will abide with Men as long as they have any *Being*: According to that ſerious Obſervation of *Guevara*, who was both a *Courtier* and a *Recluſe*; who affirmed, *That the Pomps and Pleaſures of Princely Courts are but publick Penances; and that a ſerious Life is the only true and laſting Pleaſure.*

20. *Alexander Severus* allowed the free Exerciſe of the Chriſtian Religion, on the Account of that excellent Rule of Life enjoyned in it, *Do not to another that which thou wouldeſt not have done to thy ſelf*: Which this Emperor ſo admired, that he ordered it to be written in ſeveral Rooms of his Palace in Capital Letters, yea, to be engraven on his Plate, and to be proclaimed at the Execution of *Maleſactors*.

21. *Julian*

21. *Julian* the *Apoſtate* is deſcribed by *Crakanthorp* and others, as one of the * *worſt* of Men: Yet he gave this Teſtimony to Religion towards the End of his Life. "We "have all, ſaid he, by Nature ſtrong per- "ſwaſions of a *Divine Being*, to whom we "muſt look up; and I conceive, ſaith he, "that our Minds are to *God*, as our Eyes "are to *Light*.

But he manifeſtly acknowledged his Averſion to him that is the *true Light of the World*, in thoſe dying Words of his, when he found himſelf mortally wounded in the Battle with the *Parthians*, † *Thou haſt overcome, O Galilean!* At once owning the *Power* and vilifying the *Name* of our *Lord Jeſus Chriſt*, as ‡ *Nazianzen* obſerves.

22. *Caius Fabricius*, the Roman General, in the War with King *Pyrrhus*, that great Soldier, who had invaded *Italy*, and threatned *Rome* it ſelf, gave a moſt heroic Inſtance of his Immoveable Virtue, to this his dangerous Enemy: For when the King's Phyſician offered to Poiſon him, in a Letter to *Fabricius*, to ingratiate himſelf to him; *Fabricius* diſdained the Treachery of this baſe Man, and immediately ſent the

* *Quo tetrius magiſq; Deo ſimul & hominibus inviſum Animal Orbis vix vidit.* *Crakan. de Providentia.* † *Vicisti Galilæe?* ‡ *Naz. Or.* 4. *in Julian.*

the Letter to the King, that he might do Juſtice upon the Traytor, which made *Pyrrhus* break forth in a rapturous admiration of his Enemy; ſaying, *This is Fabricius, whom you can no more move from his Integrity and Honour, than you can alter the Courſe of the Sun.* And after this he ſoon clapt up a Peace with the Romans; being ambitious of the Friendſhip of ſuch *Virtuous* and *Brave* Men.

23. The Great * *Scipio*, having taken new *Carthage*, and therein many young Ladies of great Beauty, himſelf being then but Two and Twenty Years Old; would not ſuffer any of them to be brought before him, but ſent them away to their Huſbands and other Relations, without giving his Curioſity the leaſt Satisfaction, that he might not ſuffer even the moſt remote Defilement: Which noble Conqueſt of himſelf was ſoon followed by the Conqueſt of all *Spain*, and of vaſt Territories in *Africk*: *Hannibal* himſelf not being able to ſave *Carthage*, the long *Rival* of *Rome*.

It is obſerved of this Great Man, that he had ſo juſt a Reverence for the *Supreme Being*, that he never went about any Buſineſs in the *Senate* till he had been at his Prayers in the *Capitol*; looking for no good Suc-

* *See Plutarch's Lives. Fol.* 898.

Succeſs from the *Conſults* and *Endeavours* of Men without the Bleſſing of God.

24. When *Fabius Maximus*, that Wiſe and Valiant General, undertook the Defence of the Tottering *Roman State*; he was not more diligent in training his Soldiers, ſaith * *Plutarch*, than in ſearching the Books of the *Sybils*, telling his Country-Men, that they were overthrown by their *Impieties*, more than by the *Valour* and *Conduct* of their Enemies *Forces*, or the *Raſhneſs* and *Weakneſs* of their own. And therefore he prudently began the Reſtoration of the Safety and Honour of his Country in the neceſſary Puniſhment of *Vice*, and the Reeſtabliſhment of *Vertue* and good Manners: *Bringing that deſponding People*, ſaith the † Hiſtorian, *by Religion, to better Hope and Courage*: Minding them *not to fear their Enemies, but to Reverence the Deity.* And when the ſame General was aſk'd what ſhould be done with the Gods of *Tarentum*; he replied, *Let us leave to the Tarentines the Gods that are angry with them.* And when he had occaſion to ſpeak of the great Victories he had been honoured withal, he ſaid, *but theſe you muſt aſcribe to the Goodneſs of God.*

25. Ca-

* *See Plutarch in the Life of Fabius Max. Fol.* 152. † *Idem, Fol.* 160.

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Victorious SALADINE *caus'd to be Proclaim'd to all his Armie that he carried nothing with him to the Graue but a* SHIRT *after all his Conquests.*

25. *Camillus*, in * *Plutarch*, appeals in a moſt ſolemn manner to the *Supreme Being* as Judge of *Right* and *Wrong*; confeſſing, after all his great Exploits, that he owed not his *Greatneſs* to his own Actions, but to God's Favour, who was upon all Occaſions preſent with him by many great *Manifeſtations*: Of which extraordinary *Appearances* from *Above*, *Plutarch* diſcourſes with great Judgment, adviſing that we be *neither too forward nor too averſe to believe them, becauſe ſome have by a too eaſie Faith fallen into Superſtition and Enthuſiaſm; others by too obſtinate an Unbelief, into Irreligion and Looſneſs: Warineſs and a Mean are the beſt.*

26. *Saladine*, a Wiſe and Valiant Eaſtern Monarch, after all the Glory of his Conduct and Conqueſts, ordered theſe Words to be proclaimed at the Head of his Army, to be communicated to Poſterity; namely, "Great *Saladine*, Magnificent Conqueror of *Aſia*, and Monarch of the "whole *Eaſt*, carries away nothing with "him to the Grave as the Fruit of his Victories but this *Shirt* which covereth "the Mould of his Body, and even this "Rag of Linnen too Fortune giveth him "only to give the Worms. *Fui & nihil "amplius. I have been, and that is all.*

27. *Charles* the *Fifth*, Emperor of *Germany*, King of *Spain*, and Lord of the *Netherlands*, after he had fought *Three and Twenty* pitch'd

* *See Plutarch's Lives. Fol.* 115.

pitch'd Battles, won *Four Kingdoms* and Eight *Principalities*, and had had the Honour of Six *Triumphs*, at laſt retired from all theſe *ſplended Fatigues* to enjoy the unparallell'd *Pleaſures* and *Honours* of Religion; in order to which he reſigned his Dominions, celebrated his own Funerals, and ſhut himſelf up in a Monaſtery; leaving this Teſtimony to the Chriſtian Religion; namely, *That the ſincere Embraces of it afforded Sweets and Joys that Courts are Strangers to.*

One of the *Veterane Officers* of this *Great Prince* coming to him one Day with a Requeſt that he would grant him a Diſmiſſion from his Military Employment, was aſked by the *Emperor*, unwilling to part with ſo good a Soldier, whether any Diſguſt or Deſire of a higher *Poſt* had occaſioned this Requeſt? To which he replied, *No, Sir, but it is highly requiſite that there be ſome ſpace for ſerious Thought betwixt a Soldier's Life and his Death.* The Emperor was much affected with this Anſwer, and it was thought to have no ſmall influence upon him in the Reſolution he afterwards took, of *reſigning* his Empire, and *retiring* to a private Life.

This ſame Emperor having held a private Conference with his Brother's Ambaſſador till it was very late at Night, knock'd for his Servants to light the Ambaſſador down Stairs; and none of them appearing, the Emperor himſelf took the Candle, not-

notwithſtanding all that the Ambaſſador could do to prevent it, and when he parted with him at the Bottom of the Stairs, he ſaid, *Sir, remember that you ſaw Charles the Fifth, who had been attended by ſuch numerous Armies and Noble Retinues, without a Servant at Hand to do him the leaſt Service.*

28. *Philip* the Third of *Spain*, lying on his Death Bed, ſent thrice at * Midnight for *Florentius*, his Confeſſor and Chaplain, to aſſiſt him in his laſt Moments: Who coming to his Bed diſcourſed to him of the Approach of Death, exhorting him to Submit to the Will of God. To whom the King all in Tears, replied, you may remember that in your Sermon on *Aſh-Wedneſday*, you ſaid one of your Auditors might Die this *Lent*; this touched me, and behold now my Fatal Hour is at Hand; *but ſhall I attain Eternal Happineſs?* And here great Grief and *Trouble of Mind* ſeizing the poor Prince, he ſaid to the Confeſſor, ſurely you have not hit upon the *right way of Healing*, is there no other *Remedy?* Which when the Confeſſor thought he had ſpoken of his bodily Diſeaſe, the King ſpeedily replied, *Ah! Ah! I am not ſolicitous for my Body and my Temporary Diſeaſe, but for my Soul.* To which the Confeſſor ſaid, I have done what I can, and muſt leave the Reſt to God: And

* *March* 31. 1621.

And here he took Occaſion to diſcourſe of God's Mercy; and withal minded the King of what his Majeſty had done for the Honour and Worſhip of that God before whom he was going to appear: To which the King replied, *Ah! How happy had it been for me if I had ſpent thoſe Three and Twenty Years in Retirement which I have paſs'd on the Throne of* Spain. To this the Confeſſor rejoined that it would be very acceptable to God, if he would lay his Kingdom, his Majeſty, his Life and Salvation at the Feet of his *Crucified Saviour* Jeſus Chriſt, and ſubmit himſelf to his Will: *Willingly, Willingly*, replied the Heart-ſick King, *will I do this; and from this Moment do I lay all that God gave me, my Dominions, Power and Life, at the Feet of Jeſus Chriſt my Saviour, who was Crucified for me*: Whoſe Image he then kiſſed with great Affection; and then told *Florentius* that he had really ſuggeſted matter of *great Comfort* to him: Which were ſome of the laſt Words he ſpake.

29. King *Charles* I. of *England*, having as he confeſſed, paſſed two Acts contrary to his Conſcience, the one to the Prejudice of the Churches of *England* and *Scotland*, and the other for the Death of the E. of *Straſford*, he is reported to have lamented them all the Days of his Life, and that he thought he met the Rebukes of Divine Providence in the long train of Afflictions and Diſappointments which afterwards attended

tended him: And when he was told that his Death was reſolved on, he ſaid, *I have done what I could to ſave my Life, without loſing my Soul, and ſinning againſt my Conſcience. God's Will be done.*

30. His Elder Brother, Prince *Henry* dying in his Youth, concluded his Life with theſe Words; *O Chriſt, thou art my Redeemer, and I know that thou haſt Redeemed me; I wholly depend upon thy Providence and Mercy; from the very bottom of my Heart I commend my Soul into thy Hands.*

This pious Prince uſed to ſay, *that he knew no Sport or Diverſion that was worth an Oath*: And hearing ſome Perſons diſcourſing about the Puritans of thoſe Times; he ſaid, *He knew not what they call Puritan Preaching, but he loved that Preaching beſt that went neareſt to his Heart*: Where the Miniſter ſpake, as *Attorney Noy* ſaid of Dr. *Preſton, as if he knew the Mind of God.*

A Perſon of Quality waiting on this Prince in his Sickneſs, who had been his uſual Companion at Tennis, and aſking him how he did? Was anſwered, *Ah Tom! I wiſh in Vain, for that Time which I loſt with thee and others in vain Recreations.*

" Now my Soul be glad, *ſaid he*, for at " all Parts of this Priſon the Lord hath " ſet his Aid to looſe thee: Head, Feet, " Milt and Liver are failing; Ariſe there- " fore, my Soul, and ſhake of thy Fet- " ters. Mount from this Body, and go thy " Way.

31. We

31. We will conclude this Chapter with the Account of the Roman *Emperor Galerius*, who was one of the chief Promoters of the * *Tenth Pagan Perſecution* of the *Chriſtians*, and exerciſed unheard of Cruelties towards them; † ſetting the Soles of their Feet to the Fire till the Fleſh Contracted and fell off from the Bones; clapping burning Torches to ſeveral parts of their Bodies at once, withal lengthening their Miſeries to the utmoſt extent he poſſibly could. But the *Juſtice* of God did not ſuffer this *bloody* Man to continue his Ravages above *Five* Years, for at the beginning of the *Sixth* Year of his Tyranny he was ſeized with an Ulcer in the lower part of his Body, which ſoon turned to a Cancer, but proceeded very *ſlowly*, according to his Proceedings with the *Chriſtians*: His Body was turned to a Maſs of Corruption, and bred ſwarms of Worms, which preyed upon him, and could not be removed by any Means. The paſſages of his Urine and Excrements were mixt, the Membranes being corroded that ſeparate them: And beſides this, he had a *Dropſy*, which ſwelled his Legs and Feet to a prodigious bigneſs, and the ſtench of his Body was ever intolerable. Thus he who had ordered th

* *A. D.* 305. † *See Mr. Echard's Eccleſiaſtical Hiſtory, pag.* 462, 463.

the Fleſh of the Holy Martyr *Donatus* to be *pluck'ed off* with Pincers, ſaw his own Fleſh *pulled off* from his Bones piece after piece by the Hand of God: And he who lengthened out the Sufferings of many excellent Chriſtians to the utmoſt duration, was himſelf put thus on the Rack for a *whole Year* together by Juſtice from *Above*. And at laſt his lethargic *Conſcience* awakened, and he was forced to *confeſs* the only *Lord God*, and give Glory to his Son *Jeſus Chriſt*, publiſhing an Edict in favour of the *Chriſtians*, opening their Priſon-Doors, and promiſing to rebuild their *Churches*, and to make reparation for the Miſchiefs he had done them; withal *begging their Prayers* for Him. This was very like *Pharaoh's late Recantation*, * *Go and ſerve the Lord your God, and Bleſs me alſo*: And this too, as in the Caſe of *Pharaoh*, but a *little while* before his Death. This one Inſtance of Divine Vengeance upon *Galerius* is ſo full and ſo fitted to return the very ſame Meaſures which this *violent Perſecutor* had meted, who even puſh'd on *Diocleſian* himſelf to farther Cruelties than he would otherwiſe have inclined to, that it may in ſome Meaſure ſerve the Reader inſtead of that excellent Volume which *Lactantius* wrote of the *Deaths of Perſecutors*.

* *Exod.* 12. 31, 32.

Thus the Greateſt *Monarchs*, and moſt Valiant *Generals*, and moſt Haughty *Perſecutors*, come at laſt to bow before the Foot-ſtool of the *King of Kings*, and reſign both their *Crowns* and *Laurels*, together with their *Souls* to him that gave them. And tho' they have been flattered perhaps with the Titles of *Invincible* and *Immortal*, they find they muſt *Die like other Men*, and bring their Portion of *Duſt to Duſt*: And in Concluſion are conſtrained to join in St. *Paul's* Doxology; *Now to the King Eternal, Immortal, Inviſible, the only Wiſe God, be Honour and Glory for Ever and Ever* Amen.

CHAP. V.

The Sentiments of Noblemen and Perſons of Character; and of Stateſmen and Perſons of Eminent Learning concerning Religion and a Future-State.

WE have already ſeen the Sentiments of Mighty *Emperors*, *Kings* and *Generals*, concerning *Religion* and a *Life to come*, in their laſt and moſt ſerious Hours: Let us now draw near to the Death-Beds of *Stateſmen* and Perſons of *Character* and *Diſtinction* for their *Learning* and other peculiar *Endowments*, and we ſhall find them of the ſame Mind. An infallible Proof that Religion is no *Court-Device* or *Politic Contrivance* to keep People in Awe, and to make them the more governable by *humane Laws*; tho' this is indeed one excellent Fruit of our *Divine Religion*.

1. We will begin with Cardinal *Woolſey*, the Principal *Stateſman* of his Time, and ſuch a peculiar Favourite of King *Henry* VIII. that he gave up the whole Government of his Dominions to his Management; by which means this Cardinal amaſſed together ſuch vaſt Treaſures to

himſelf, that he excelled many Princes in magnificent *Treats*, *Preſents* and *Equipage*; but above all in vaſt and *ſplendid Buildings*: For he Built the Two Royal Palaces of *White-Hall*, and *Hampton-Court*; together with the Noble College of *Chriſt-Church* in *Oxford*, and a fine Hoſpital at *Ipſwich*, his Native Town; and in ſhort, he aſcended to ſuch a Height of Glory and Power, as to give Laws to moſt of the Courts in *Europe*: Yet after all, he had the Mortification to ſee the *Spring-Tyde* of his Earthly Glory decline to a *low Ebb*; and being ſent for from his Arch-Biſhoprick of *Cork* by a Meſſenger from the King; to anſwer to ſuch Things as were alledged againſt him, his great Spirit, unaccuſtomed to the Shocks of Adverſity, bowed down at once under the Weight of it to ſuch a Degree as quite brake his Heart: So that he Died on the Road from *York* to *London*, with this mournful Reflection on the Conduct of his Life, to the Honour of Religion: *Had I*, ſaid he, *ſerved my God as zealouſly as I have ſerved my Prince, he would not have forſaken me in my Old Age.*

2. Sir *John Maſon*, who was a Privy Councellor both to K. *Henry* the *Eighth*, and King *Edward* the *Sixth*, when he came to lie on his Death-Bed called for his Clerk and his Steward, and deliver'd his Mind to them to this purpoſe; *viz.* "That he had ſeen

Exa-

" *Five* Princes, and been Privy Councellor " to *Four*; and that he had been admitted " to the moſt important Tranſactions of " *State* for *Thirty* Years together; and all " my *Experience* and *Enquiry* into Things, " *ſaid he*, have brought me to theſe *ſolid* " *Thoughts*, namely, that *ſerioufneſs* is the " greateſt *Wiſdom*, *Temperance* the beſt *Phy-* " *ſick*, a *good Conſcience* the beſt *Eſtate*: And " were I to live my Days over again, I " would change the Court for a Cloyſter, " the *Buſineſs* of a Privy Councellor for " the *Retirement* of a *Hermit*, and prefer one " Hour's enjoyment of God in the *Chappel*, " before the whole Life I have Lived " in a *Palace*. All Things now forſake me, " but my *God*, my *Duty*, and my *Pra-* " *yers*.

3. The Earl of *Leiceſter* was a Stateſman of like ſingular Eminency in the Famous Reign of our *Excellent Queen Elizabeth*, giving a continued Proof of his uncommon Abilities in the many weighty Affairs which paſſed under his Direction: But all the *Wit* and *Abilities* of the former part of his Life, were far excelled by the *ſerious Wiſdom* of the latter part of it; in which he drew up an irrefragable *Scheme* of *Religion*; ſhewing, with a ſort of Demonſtrative Certainty, That *Man* is not ſo much *diſtinguiſhed* from a *Beaſt* by *Reaſon* as by *Religion*; and that *Religion* is indeed the moſt noble *Improvement* and *Exaltation* of true Reaſon; nothing in

the World being more reaſonable than that *Perfect Truth* ſhould be firmly *believed*; the *greateſt Good* principally embraced; the *higheſt Authority* ſupremely *reverenced*; the *First Cauſe* and *Maker* of all Things *moſt dutifully owned and feared*; and in Summ, that they who were *made* by God, ſhould *live wholly* to Him, and *improve all* for Him. This is the Eternal *Foundation* of Religion and Virtue; which tho' ſome may *elude*, none can *ſubvert*; being as certain as that Man is a *Reaſonable Creature*, and that baſe *Ingratitude* and the barbarous Returning of *Inſolence* and *Affronts* for *Kindneſs* and *Benefits*, are no *commendable Qualities* in Man: And by conſequence, that ſuch like Offences againſt an *Almighty Sovereignty* will pull down juſt Puniſhments upon the Head of the vile Offender, and that theſe *Puniſhments* will be *Eternal*, becauſe the *Guilt* is *Infinite*, and this is *Hell*: As a *ſupreme Delight* in the *chiefeſt Good* intimately and perpetually enjoyed makes *Heaven*.

4. Sir *Chriſtopher Hatton* needs no greater Character than that he was one of the Admirable *Miniſtry* of the aforeſaid *Illuſtrious Reign*; and he likewiſe a little before his Death, gave up his Mind to Religious Concerns, and calling his Relations about him, he earneſtly exhorted them to a ſerious and diligent peruſal of the *Holy Scriptures*; for if it be, *ſaid he*, a commendable Thing to know the *Laws* and *Cuſtoms* of our

our Country, how much more to underſtand the *Statutes* of Heaven, and the *Laws* of Eternity; thoſe unchangeable Laws of Righteouſneſs, by the obſervance of which we may obtain everlaſting Favour in the Sight of the *Great Monarch* of the World: Concluding with the Words of the Royal Pſalmiſt, *I have ſeen an end of all Perfection, but the Commandments of God are exceeding broad.* We may become perfect *Maſters* of vulgar *Arts* and *Sciences*, but we ſhall always find ſcope for farther *Progreſs* in *Divine Attainments.*

5. Sir *Francis Walſingham* was another Great Man in the ſame *Miniſtry*, and he likewiſe had great impreſſions on his thoughtful Mind concerning *God* and a *Future State*, as we may ſee in a few Lines of a ſerious Letter that he wrote to the *Lord Chancellor Burleigh*: "We have lived enough, "My Lord, to our *Country*, to our *Sovereign*, "and to our *Fortunes*: It is high time that "we begin to live to our *Selves* and to our "*God.* In the Multitude of Affairs that "have paſſed through our Hands, there "muſt be ſome *Miſcarriages*, for which a "whole Kingdom cannot make our *Peace.*

The Retirement and unuſual Penſiveneſs of this Great Man, then *Secretary of State*, being look'd upon by his Friends at Court as a Fit of Melancholy, ſome of them came to him on purpoſe to divert him: But Sir *Francis* ſoon palled their jo-

cular Humour, saying, " Ah! My Friends, " while we *laugh* all Things are *serious* " round about us: God is *serious*, who ex- " erciseth Patience towards us; Christ is " *serious*, who shed his Blood for us; the " Holy Ghost is *serious*, who striveth a- " gainst the Obstinacy of our Hearts; the "holy Scriptures bring to our Ears the most " *serious* and important Things in the whole " World; the Holy Sacraments represent " the most *serious* and awful Matters; the " whole Creation is *serious* in serving God " and us; all that are in Heaven and in " Hell are *serious*; How then can a Man " that hath one Foot in the Grave *Jest* and " *Laugh*.

6. Sir *Thomas Smith*, who was likewise Secretary of State in the same Reign, after his great Services to his *Sovereign* and the *Publick*, and in particular to our Two *Universities* in settling the payment of their Rents by the *Corn-Rate*; became so deeply sensible of the great *Care* and *Application* that is necessary to a due preparation for the Life to come, that he quitted all secular *Business*, and discharged all unnecessary *Attendants*, and sent to his worthy Friends the *Bishops* of *Winchester* and *Worcester*, intreating them " to draw up the plainest and " exactest Method of making our Peace " with God, and of Holy Living in this " present World, according to the Directi-

" ons

" ons of God's Holy Word : " Adding, *that it is great Pity that Men know not to what End they are born into this World, till they are ready to go out of it.*

7. Sir *Walter Rawleigh*, whoſe Worth needs no Comment, diſcourſing of the Happineſs of Man, at a Meeting of many Learned Men which he uſually held in the Tower of *London*, moſt demonſtratively proved to them, that the true and fixed *Tranquility* of our *Mind*, and the well grounded *Peace* of our *Conſcience*, which is abſolutely neceſſary to a Happy State, is only attainable by our *ſincere* and *habitual* Regard to *Religion*; which not only gives us great Peace in this World, but improves and ſecures it to *Eternity*. And in his admired Epiſtle to his excellent Hiſtory of the *World*, he brings together a Cloud of *noble Inſtances* of the marvelous Retributions of *Divine Providence*, in Inſtances taken from the Hiſtories of the Kings of *England*, *France* and *Spain*; where he ſhews, that ſuch Princes as uſe the horrible Methods of *Poiſoning* or *Aſſaſſinating*, to remove ſuch as they deſire to have taken out of their Way, do but Teach others to do the ſame by *Them* and *Theirs*; ſo that *Fraud* and *Violence* ſeldom fail to work the *Ruine* of their *Authors* in this Life as well as that to come.

8. We will here mention but one more of the Renowned Men of that *Brave Reign*,

which is Sir *Philip Sidney*, who was a Perſon of admirable *Endowments* and univerſal *Accompliſhments*, of which the *Wiſe Queen* he ſerved was not inſenſible, and therefore uſually called him *Her Philip*; as the then *Prince* of *Orange*, for the ſame Reaſon called him his *Maſter*: And indeed his Character grew ſo Famous abroad, that the Eſtates of *Poland* would willingly have choſen him to be their King. But theſe worldly Glories had but a ſhort duration, and when this *Great Man* came to the Cloſe of his *too ſhort* Life, he deeply lamented the *Levity* of that ingenious Romance of his, called *Arcadia*, which almoſt every Body elſe admired for its *uncommon inoffenſiveneſs*. But *dying Perſons* make their Eſtimates with greater ſeverity than others, and therefore Sir *Philip* would have had that *Romantick* Product of his *Youthful Fancy* committed to the *Flames*, leſt it ſhould be a mean of kindling indecent *Heats* in others: And when he took his laſt *Farewel* of his Friends, he ſaid, *Love my Memory, and cheriſh my Friends whoſe Faithfulneſs to me may recommend them to you; but above all, govern your Will and Affections, by the Will and Word of your Creator. In me behold the End of this World and all its Vanities.* The *Lord Brooks* had ſuch a Value for this admirable *Gentleman*, that he ordered it to be inſcribed on his Tomb, as an *Epitaph* ſufficiently Honourable, *Here lyeth Sir* Philip Sidney's *Friend.* His Death

was

was Lamented by the Kings of *France* and *Scotland*; and was the mournful Theme of the Students in both the Learned *Univerſities* of this our Nation.

Theſe Six great Men laſt mentioned were ſome of the Famous *Miniſters of State* to our *Wiſe* and *Valiant* Queen *Elizabeth*, who are by ſome called her *dry Miniſters*, from their *Sobriety*: Who, as we ſee, no ſooner eaſed their Minds of their *Cares* for the *Publick Safety*, but they charged them with the important Care of their *Souls* and *Salvation*; a part of Wiſdom which we ſometimes find in the Breaſts of the greateſt Foreign *Politicians*, as well as thoſe of our own Nation, when they come to think ſeriouſly and cloſely of the matter.

9. *Count Gundamar*, the *Spaniſh* Reſident here in the Reign of King *James* the *Firſt*, who was thought inferior to few in *Wit* and *Policy*, was ſo unhappy as to give the Reins to *looſe* and *extravagant* Appetites in a great part of his Life; but at length he taſted the *Bitterneſs* of his Sins to that Degree, that he would often repeat the Words of *Anſelm* with great Vehemence, and ſay, *I fear nothing in the World more than Sin*: Profeſſing ſeriouſly to his Friends, that if he ſaw the *Horror of Sin* on one Hand, and the *Pains of Hell* on the other, and muſt chooſe one, *He would rather leap into Hell than fall into Sin*. Adding, that tho' he had formerly indulged himſelf in very indecent Libe-

ties,

ties, *he had now rather be torn in pieces with wild Horſes than commit a known Sin with Deliberation.*

10. Cardinal *Richlieu* was ſuch an accompliſh'd Maſter of the *Politicks* of this World, that he laid the Unhappy Foundation of *aggrandizing* the Monarchy of *France*, to the great prejudice of all *Europe*: But this is a Depth of the *Wiſdom of this World*, which the Word of God aſſures us * *cometh to nought*; and bleſſed be the good *Providence* of God which hath in part *fulfilled* the ſame before our Eyes. This great *Politician* confeſſed to *Peter de Moulin*, that he had been led into many Irregularities in his paſt Life by that which they call *Reaſon of State*, which gave his Conſcience great *Diſſatisfaction*; inſomuch that he was ſometimes tempted to try to eaſe his Mind by the Disbelief of a God and a *Future State*: But he found, *he confeſſed*, the *Notion* of God ſo *ſtrong* on his Soul, and the Footſteps of the Divine Perfections ſo *clear* in the Frame of the *Univerſe*, that this Temptation could never make any deep impreſſion upon him. "I feel, *ſaid he*, the *Po-*
" *wers of the World to come; and do own it to be*
" *the great Wiſdom* of Man *to Live as one that*
" *muſt Die, and to Die as one that muſt Live for Ever.*" And being aſked one Day why he

* 1 *Cor.* 2. 6.

he was ſo ſad? He anſwered, *Monſieur, Monſieur, the Soul is a ſerious Thing; it muſt be ſad here for a Moment, or be ſad for Ever.*

11. His Succeſſor Cardinal *Mazarine* went too far in the Steps of his Politick *Predeceſſor*, purſuing the *Grandeur* of *France* and his own *Intereſt* by all Means which he thought *conducible* to his propoſed Ends, tho' he could not think them *Lawful*: But his *Conſcience* would not long bear theſe *Oppreſſions*, whatever the Subjects of *France* did, but *alarmed* him horribly with its *Terrors*: Whereupon to get ſome Relief he opened his Mind to a Learned *Doctor* of the *Sorbon*; and in a ſort of Deſpair cried out in the Words of the Emperor *Adrian*, * *O my poor Soul whither wilt thou go?* And after ſome Diſcourſe with him, he ſent for his *Confeſſor*, and required him to deal freely with him in the Concerns of his Soul; and at laſt came to a ſolemn *Vow* to ſpend *Ten* Hours of every *Twenty Four* in Devotion; and to allow no more but *ſeven* for Reſt, *four* for Repaſts, and but *three* for Buſineſs: And ſpeaking one Day to the *Queen Mother*, he ſaid; *Madam, your Favours have undone me; and if I were to begin my Life again, I would be a Cauchin rather than a Courtier.*

We here ſee that theſe Great *States Men*, who knew how to bring *Kingdoms* and *States* to

* *Animula vagula, blandula, quæ ibis in loca horrida? &c.*

to obſerve their *Dictates*, yet could never bring their *Conſciences* to take ſuch Meaſures as they would willingly have impoſed upon them: Which demonſtrates that *Religion* is not the crafty *Device* of Men, but the Eternal *Law* and *Power* of God; who will make the *Knees* of the proudeſt Men *bow* to to his *Sovereign Majeſty* firſt or laſt, and will conſtrain the moſt prophane *Lips* to *confeſs* Him. And as to that Retirement which many of theſe great Men wiſhed too late that they had choſen for the *Conduct* of their Lives, when they were juſt concluding them, we ſhall ſee ſome *Wiſe Men* making this *pious Retreat* in due Time, in the following Inſtances.

12. * *Vergerius* an *Italian* Biſhop of great Piety, being convinced of the pernicious Corruptions of the *Roman Church*, quitted his *Biſhoprick* and retired into *Switzerland*, that he might there enjoy a calm Retreat with the free enjoyment of the *Bleſſed Goſpel*: And inſtead of loading himſelf with *Worldly Treaſure*, when he left his wealthy *See*, he brought with him what he more valued, a few *excellent Books*, and among theſe one written by *Seignior John Valdeſſo*, containing CX *Divine Conſiderations*; which Author

* *See the Preface to Valdeſſo's* 110 *Conſiderations, written by Cœlius Secundus Curio.*

Author now properly falls in to be next conſidersd.

13. * *Seignior John Valdeſſo* was of the Nobility of *Spain*, and was endued with ſuch a ſavour of *Religion*, that his familiar Diſcourſes at the *Spaniſh Court* very happily induced many Perſons of the beſt *Quality* to a ſerious Regard for Reigious Concerns. Dr. *Donne* remarked of his Book of *Divine Conſiderations*, that not one of them, though they are one Hundred and Ten, ends without mentioning ſomething of the *Honour* due to our Lord and Saviour *Jeſus Chriſt*. This *Noble Lord* having lived long in the *Court*, ſaw a neceſſity of *retiring* thence in good Time; for God had taught him *to ſeek his Kingdom in the Firſt Place*: So that he retired from the amuſing Splendor of that *Earthly Court*, to contemplate and ſecure the *glorious Kingdom* of his beloved Maſter *Above*; making it the Buſineſs of his Life to draw as many as he could to bear him Company in this *glorious Undertaking*, in which he had very conſiderable Succeſs, for that the *Truth* of his *Words* were mightily enforced by the known *Sanctity* of his *Life*.

14.

* *See the ſame Epiſtle of C. Secundus Curio.*

14. * *Galeacius Caraciolus* makes a *Third* Inſtance of the like Nature. He was *Marqueſs* of *Vico* in *Italy*, of a Noble *Extraction* and a great *Eſtate*: He had very near Relations of powerful Intereſt both in the *Court* of the *Emperor*, and in that of *Rome*; and met with extraordinary Temptations from all theſe to keep him in the *Corrupt Religion* in which he had been Educated, that is, the *Roman*. But God, who had *enlightned* his Mind, did alſo *fortify* his Heart; ſo that he effectually performed all that St. *Jerome* determined to do if he were ever brought into the like Circumſtances: For he ſlighted the pathetic *Letters* of his Uncle and other *Noble Relations:* He was unmoved by the Entreaties of his *Parents*, the Cries and Tears of his *Wife* and *Children*, and the loſs of his *Honour* and *Eſtate*; and in fine, he forſook his *Country* and all that was dear to him therein, to enjoy at *Geneva* the ſaving Truths of the bleſſed Goſpel, and to inherit the Promiſes made therein to ſuch as leave *All* for his Sake: Yea, he glorified in profeſſing theſe *reproached*, *deſpiſed* and *perſecuted* Truths of the *Goſpel*; and with *Moſes*, to whom the *Hiſtorian* compares him, he *Choſe rather to ſuffer Affliction with the People of God, than to enjoy*

* *See his Life written firſt in Italian, then in Latin by* Beza. *and in Engliſh by* Craſhim.

enjoy the Pleaſures of Sin for a Seaſon; Eſteeming the Reproach of Chriſt as greater Riches than the Treaſure of Egypt; *becauſe he had Reſpect to the recompence of Reward, and endured as ſeeing Him Who is Inviſible.* And upon a full Experience of the Change, he uſed to ſay, *That he preferred one Hour's Communion with Chriſt, before all the Riches and Pleaſures of the World.*

Theſe are uncommon *Precedents* of the Love of God and Faith in his Son: But we have ſome *Gleames* of the ſame illuſtrious *Spirit* in other *Noblemen.*

13. The Learned Lord * *Bacon* uſed to obſerve, that true and deep Philoſophy always led Men to a ſublime Admiration of the Firſt Cauſe of all Things, and a profound Regard to his Will and Honour; and that *Religion* is the Firſt Principle of *Right Reaſon*; and that *Piety*, *Virtue*, and *Honeſty*, make the ſweeteſt Life in the World; for ſuch live in *Honour*, and die in *Peace*: Whereas wicked Men live a baſe and diſhonourable Life at preſent, and inherit *everlaſting Shame and Contempt* in the other World.

16. The Earl of *Strafford*, in the Reign of King *Charles* the *Firſt*, at the mournful Concluſion of his Life cried out, *O truſt not in Man that ſhall Die, nor in the Son of Man that*

* *See his Confeſſion of Faith and Devotion Printed in a ſmall Tract.*

that ſhall be made as Graſs. There is *no confidence in Princes:* The only Thing that ſtands by a Man is the *Blood of Chriſt* and the Teſtimony of a *good Conſcience.*

17. To this purpoſe alſo did the truly Honourable Lord *Capel,* who died likewiſe on a Scaffold for his Faithfulneſs to the ſame Prince, exhort his Son to ſerve God faithfully, and to put his Truſt in him alone? Telling him, that whereas it was uncertain whether that *Earthly Inheritance* which did of Right belong to him would come into his Hands, he would bequeath him a better Legacy; namely, the Prayer of the Pſalmiſt, Pſal. 3. 8. *Lead me, O Lord, in thy Righteouſneſs, becauſe of mine Enemies; make thy way Straight before my Face.* Aſſuring him, that an *Upright* Life with the *Favour* of God is better than all Worldly Subſtance. And then ſaid to him, *Boy, I would have thee be a plain honeſt Man.*

18. After *Don Lewis de Haro* had lived a great while the Grand Favourite of *Spain,* with too little Deference to Religion, he grew very ſerious, and his Thoughts were in a manner wholly taken up with the *infinite Concerns* of another Life: Upon which one of the merry Wits at Court drolled upon him as Prieſt-ridden, and amuſing himſelf about the abſtruſe Things of an Inviſible and Immortal Life to come. To which the *Don* replied in the Words of

Tertullian

Tertullian. * The *Being* of God and the *Immortality* of the Soul of Man, are Things known by the Light of Nature; and tho' the latter is not ſo generally known as the former, yet the moſt *Sober* and *Learned* Heathens have earneſtly contended for it; yea the moſt *degenerate* of the Heathens, acknowledge a *God* of *Gods*; and every one is ready to confeſs it in any difficulty. For in caſe of Danger, he cries, *God help me*: And in caſe of Injury, he ſays, *God ſees my Wrongs*, and *knows my Innocency*. Yea, the meaneſt of the Vulgar will ſcarce part with his Friend without ſaying, *God be with you*, or, *I commend you to God*. And tho' ſome vain People ſay, *That which is Dead hath no Senſe; enjoy your ſelf therefore whiſt you Live, after Death there is no Pleaſure*: Yet here I will call to Mind that which is more wiſely ſaid; even that *Vanity is in the Heart of Man*, and that the *Wiſdom of the World* is no better than *Folly*. And then if any one be ſuch a Heretick to *Natural Religion*, as to join with the prophane *Wits* and *Debauches* of the Times, I will tell him that ſuch a *Heretick in Manners* is not worthy of the Company of an *honeſt Heathen*.

Let us come down from the *Nobility*, to thoſe of the next Rank in *Quality*, and we ſhall

* *Quædam etiam Natura nota ſunt, &c. Tertul.*

ſhall receive the ſame ſerious Inſtructions from their Lips.

19. Sir *Henry Wooton*, after his great Proficiency in *Learning* with the general Applauſe of the *Univerſity* in which he Studied; his Embaſſies to *Holland*, *Germany*, and *Venice*; and his other Honourable Employments; deſired to *retire*, that he might Contemplate greater Things, and for that Reaſon requeſted the *Provoſt-ſhip* of *Eaton*, where enjoying his beloved *Study* and *Devotion*, he made this his Motto, * *At laſt I have Learnt, that Retirement is the beſt Way to make us Wiſe*: Affirming that the Day he put on his Surplice was the Happieſt of all his Life: It being, he ſaid, the beſt State of Life that a Man could attain to, to be at Leiſure to *be* and to *do* Good: And he would often reflect on his paſt Life with Tears, and ſay, *How much time have I to Repent of, and how little to do it in!*

20. Mr. *Howard*, who was afterwards the Learned Earl of *Northampton*, being troubled with *Atheiſtical* Suggeſtions, cleared his Mind of them thus; "Since no Man "can give an Account of his own *Being* or "any other without God; ſince there has "been ſuch an *uniform* and *conſtant* Conſent "of all *Mankind* of all *Countries* and *Ages*, as

* *Tandem didici, Animas ſapientiores fieri quieſcendo.*

" as to the *Being* of a God and a *future Life*;
" whereas in other Things of leſs impor-
" tance very few Perſons can be brought to
" agree: And ſince ſo many *Generations* of
" Men cannot be imagined to be *deceived*,
" or that they ſhould agree to *deceive* o-
" thers; How can any one be an *Atheiſt*?
And whereas he had heard, that ſome ter-
med Religion a Piece of *State-Policy*; he
replied, " that this muſt needs be falſe,
" ſeeing that ſo many *Great Politicians* have
" felt the *Divine Power* of Religion in the
" *deep Wounds* of their own Conſciences,
" for which they could find no *Remedy* but
" the preſcriptions of God's *Holy Will*.

21. Sir *Spencer Compton*, Brother to the Right Honourable the Earl of *Northampton*, lying on his Death-Bed at *Bruges* in the Time of the Exile of King *Charles* the Second, he called to him his Reverend Friends *Biſhop Morley* and *Doctor Earles*, and raiſing himſelf upon his Pillow, he intimated the *ineffable Joy* he felt in his Approaches to the Kingdom of his Supreme Lord, crying out, *My Dear Jeſus*, as if he really ſaw him, and ſtretched forth his Arms to embrace him. After which Holy Extaſie, he compoſed himſelf to a ſerious and judicious Diſcourſe of the infinite *Excellency* and *Advantages* of Religion; concluding with this pathetick Application to his Friends; *O be good, and keep cloſe to the*

Prin-

Principles of the Chriſtian Religion, for this will bring a Man Peace at the laſt.

22. Sir *Thomas Coventry*, hearing ſome Gentlemen *jeſting* about Religion, minded them, that there is no greater Argument of an ignorant and inconſiderate Mind, than to *droll* upon matters of *Religion*; for this *ſaid he*, is to ſport with *Life* and *Death*, and to make a *jeſt* of ones own *Deſtruction*. The Contents of Religion are awful and of infinite Importance, and 'tis the part of a Wiſe Man to examine them ſeriouſly and ſeverely; but to abuſe them with bold and prophane Jeſts, renders not *Religion* ridiculous, but the Buffoon who *trifles* and *ſports* with his own *Life*: So that if the Principles of Religion can be thought to be *doubtful*, they ought however to be examined with an awful *Fear* and *Regard*, becauſe they concern us ſo *nearly* and ſo *importantly*.

There is a memorable Paſſage related by *Maſius* in his Comment upon *Joſhua*, as what he had read in the *Jewiſh* Antiquaries, namely, that when *Noah* entred into the *Ark*, he carried not Gold or Silver, but the *Bones* of *Adam* with him into it; and diſtributing them afterwards among his Sons, he ſaid, "Behold here, my Sons, the moſt "precious Inheritance that your *Father* can "leave you. You ſhall have your ſhare of "*Lands* and *Seas*, as God ſhall appoint; but "ſuffer not your Hearts to be entangled in theſe

" theſe Vanities: My Children, all that " is here *below* will paſs away, and here is " nothing that can ſubſiſt Eternally. Learn " this Leſſon from theſe *dumb Doctors*, the " Reliques of your Great *Grand-father*; " which will ſerve you for a *Bridle* in your " Proſperity, and a *Refuge* in Adverſity; " and will be a conſtant *Looking-Glaſs* to " ſhew you your Mortality, and to quick- " en you to provide for your Souls.

If we ſhould now peruſe the Lives of all the moſt Learned and Knowing Men in the remoteſt Times of the World, the *Patriarchs* and *Prophets*, the *Apoſtles* and *Primitive Fathers*, Men of the beſt *Parts* and *Learning*, and of the greateſt *Prudence*, *Integrity* and *Sanctity*; we ſhould find them all bearing their Teſtimony, with Holy *Policarp* Biſhop of *Smirna*, *I have found the Lord my God a gracious Maſter to me, and I will never depart from his Service*; which as *Policarp*, ſo many *Thouſands* of others have ſealed with their *Blood*. We will only mention the Sentiments of a few of the moſt *learned Men* of our Times.

23. The *Piety* and *Learning* of the moſt Reverend *Arch Biſhop Uſher* has been the Wonder of the Learned part of the World: For as his natural Parts were extraordinary, ſo *Religion* and the beſt *Literature* ſtruck their Roots in them very early, and grew to ſuch a *Height*, and bore ſuch noble *Fruits*, as did at once enrich and aſtoniſh the World;

World; the rather becauſe an *Humility*, as extraordinary as all the Reſt, conſolidated and adorned the whole; which alſo rendered the *Height* of his Proſperity *ſafe*, and made the *Straights* of his Reducement *eaſy*. His whole Life was an Inſtructive *Sermon* to Men; and at his Death having no memorable *Offences* to bewail before God, he prayed that his *Sins of Oniſſion might be forgiven*: And being debaſed yet more and more in his own Eyes, as he ſaw himſelf drawing nearer to the *Tribunal* of God, he ſaid, *he deſired to Die at Mr.* Perkins *did*, imploring *Mercy* and *Favour* of God through the Mediation of his Only Son *Jeſus Chriſt*.

24. The great Learning of * *Hugo Grotius* is alſo acknowledged with admiration throughout the World; which for the *Univerſality* and *Depth* of it could not perhaps be parelelled in many Ages paſt. For he had taken an exact Survey of all the Learning that the *Hebrew*, *Greek*, and *Latin* Languages afforded, as his elaborate *Writings* demonſtrate: And yet he was not wholly ſhut up in his Study, but performed many *Embaſſies* in Foreign Courts, and managed ſundry Political *Tranſactions* at Home, with great Honour. At length being very much indiſ-

* *See the* Dutch *Eiconies Illuſtrium Virorum.*

poſed by a Storm and other Illneſs in his Voyage on the Account of his Embaſſy from the Court of *Sweden* to that of *France*; * he deſired to be put on Shore, where ſending for the Miniſter of the Place, he profeſſed himſelf to be the *poor Publican*; ſaying, *that he had nothing to truſt to but the Mercy of God in Jeſus Chriſt*; wiſhing that all the World ſaw as much *Reaſon* for Religion as he did: And notwithſtanding all the Fame of his *Learning* and the Honour of his great Employments, he wiſhed he could change Conditions with *John Urick*, a devout and harmleſs poor Man in his Neighbourhood, who conſtantly ſpent *Eight* Hours of every *Four and Twenty* in Prayer and Pious Exerciſes: *Eight* in his daily Labour, and allowed but *Eight* for Sleep, Eating, and other Neceſſaries. And when ſome that were about this Great Man admired his aſtoniſhing Induſtry and Performances, he replied; † *Ah I have loſt my time of Life in a buſy Idleneſs.* He adviſed his Wife to join in *Communion* with the Church of *England*; and to a Friend that deſired him in his great Wiſdom and Learning to direct him in ſhort, how to lead

* *See Dr. Merick Caſaubon de uſu verborum.* † *Ah Vitam perdidi operoſe nihil agendo.*

his Life to the beſt Advantage, he ſaid, *Be ſerious.*

25. To the Learned *Grotius*, we will ſubjoin his Learned Cotemporary and Antagoniſt as to the *Dominion of the Sea*, Mr. *Selden*; who is ſaid to have comprehended all the Learning and Knowledge that is lodged either among the *Jews*, *Heathens*, or *Chriſtians*; but with too little ſavour of Religion in the Opinion of many, till being much preſſed in Mind, he ſent for *Arſhbiſhop Uſher* and Dr. *Langbain*, and after ſome Diſcourſe, he opened his *Mind* and *Heart* to them to this purpoſe; namely, that he had ſurveyed the greateſt part of the *Learning* that is among the Sons of Men; that he had his Study full of *Books* and *Papers* upon moſt Subjects that are worthy to be treated of: Yet in all the numerous *Prints* and *Manuſcripts* which filled his vaſt Library, he found nothing whereon to repoſe his *Soul* but the *Holy Scriptures*, in which thoſe noble Expreſſions of St. *Paul* to *Titus* much affected him. * *For the Grace of God which bringeth Salvation, hath appeared to all Men; Teaching us, that denying Ungodlineſs and Worldly Luſts, we ſhould Live ſoberly, righteouſly, and Godly in this preſent World; looking for that bleſſed Hope, and the glorious Appearing of the Great God, and our Saviour Jeſus Chriſt; who gave himſelf*

* *Titus* 2. 11, 12, 13, 14, 15.

ſelf for us, that he might Redeem us from all Iniquity, and purify unto himſelf a peculiar People, zealous of good Works. Theſe things ſpeak and exhort, and rebuke with all Authority. He deſired after this to receive the *Holy Euchariſt* at the Hands of Arſhbiſhop *Uſher*, and requeſted him to Preach his Funeral Sermon; bequeathing his Noble and very valuable *Library* to the Univerſity of *Oxford*.

26. *Francis Junius*, a learned Perſon, known by his Latin Tranſlation of the Old Teſtament from the *Hebrew*, with his Aſſociate *Tremelius*, confeſſeth of himſelf that he was in his younger Years much aſſaulted by a prophane * Diſtruſt of the *Providence* of God; till being in extreme Danger of his Life in a Tumult at *Lyons*, and being wonderfully preſerved, he was conſtrained to acknowledge a *Divine Providence* therein: After which, by his Fathers Advice, he began to peruſe the *New Teſtament*, of which he writeth thus; "When I opened the "New-Teſtament, I firſt fixed my Eyes "on that moſt Auguſt Chapter with which "St. *John* begins his Goſpel; *In the Beginning was the Word, and the Word was with God, and the Word was God.* I read part of the Chapter (ſays he) and was ſoon convinced that the *Divinity* of the Argument, and the *Majeſty* and *Authority* of

* *Nihil curare Deum nec ſui nec alieni.*

" the Style, did far excel all the *Eloquence* " and *Art* of Humane Writings: My " whole *Body* trembled, my *Mind* was " aſtoniſhed, and I was ſo affected " all that Day, that I knew not *where* " or *what* I was." And then he breaks forth into a ſort of Rapture in the Reflection, and cries out, *O my God, thou waſt mindful of me, according to the Multitude of thy Mercies; and in Pity broughteſt home thy loſt Sheep into thy Fold.* " And then he goes on " to ſhew, what furtherance in his holy " Courſe of Life he received from the " *powerful Piety* which he beheld in a plain " honeſt Country-Man; of which he gives " this Account: That as he walked abroad " one Day, he went into a Country-Man's " Houſe to get ſomething to Eat; where " he found that God had prepared him " an excellent *School* of Divinity. *O the* " *admirable Wiſdom of God*, ſaith he, *who ſo* " *brought it to paſs thro' his Grace, that this pious* " *Peaſant inſtilled a moſt ardent Zeal for God in* " *my Breaſt*: And in the ſame Hour God " was pleaſed to make each of us Inſtru- " mental to the *Good* of the other; for I, " ſaith he, was an ill Chriſtian, if any a " all, yet I excelled him in Knowledge; " and ſo it pleaſed God to impart *Inſtructi-* " *on* to the Country-Man from my *Lips* " and to me the Vigorous *Warmth* of a ho- " ly Life from his *Breaſt*.

27. Th

27. The Learned Chronologer *Funcius* having left the Divine Calling of a *Miniſter* of Chriſt for the Secular Promotion of a *Privy Counſellor*, after many ſevere Reflections upon himſelf for this, he at laſt left this ſtanding Admonition to Poſterity, which for Memory ſake he compriſed in a Latin Diſtick; * *Learn by my Example to do the Work that God calls you to, and look on overmuch Buſineſs as a very great Plague.*

28. *Daniel Heinſius*, the Hiſtory-Profeſſor of *Leyden*, was a Maſter, ſaith Mr. *Selden*, both of the *ſevere* and *polite* Parts of Humane Learning. Yet after all his Learned Inquiries and Acquiſitions, he perceived great Deficiencies in humane Knowledge, for which there is no Remedy here below; which made him breath out that ſaying of *Solomon* in a deep Sigh, ſaying, *Alas! That which is crooked cannot be made ſtrait.* And then in a pathetic diſlike of Earthly Things, he profeſſed, as Mr. *Baxter* did after him, " That if it were a lawful " Courſe, he could willingly bid the " World *Farewel*, and ſhut up himſelf a- " mongſt his pious Books, enjoying the " Converſation of thoſe *Divine Souls*, as in " the Lap of *Eternity*; pitying the *Rich*

* *Diſce mei exemplo mandato munere fungi:*
Et fuge ceu Peſtem τὴν πολυπραγμοσύνην.

" and *Great* Ones who know not this *exal-*
" *ted* Happineſs.

29. Dr. *Donne*, a Perſon of extraordinary Parts and Spirit, taking his ſolemn Farewel of his Friends on his *Death-bed*, left with them this piercing Expreſſion, *I repent of all my Life, but that Part of it I ſpent in Communion with God and doing Good.*

That Perſon who lives not as a ſincere *Chriſtian* will have Reaſon to wiſh on a Death-bed that he had not been born with the Nature of *Man*. Take one Inſtance more of this Kind.

30. That great *French* Scholar * *Salmaſius*, who is mentioned with great Eſteem by the *Learned Men* of his Time, after all his Study and Labour, went out of the World with this ſorrowful Reflection: " Oh! I
" have loſt a World of *Time*; of *Time*, the
" moſt precious thing in the World, where-
" of had I but one Year longer, it ſhould
" be ſpent in *David's Pſalms* and *Paul's Epi-*
" *ſtles*. *Oh Sirs*, ſaid he to thoſe about him,
" *mind the World leſs, and God more.* All the
" *Learning* in the World, without *Piety* and
" the true *Fear* of God is nothing worth.
" *The Fear of the Lord, that is Wiſdom; and to*
" *depart from Evil, that is Underſtanding.*

Theſe

* *Totius Reipub. literariæ Decus. Gul. Riv. Vindic. Evang.*

Theſe are the lively *Sentiments* of the moſt *learned* Men, when they come to ſee Things in a true Light, and to judge of them by impartial Eſtimates, with an Eye to the Neighbouring *Eternity*: In which Caſe; they all ſee the Folly of poring on a parcel of muſty *Heathen Manuſcripts* with more eagerneſs than on the Rules of *Eternal Life*; and in eſteeming a Perſon of great Humane Knowledge, tho' deſtitute of the Refining *Power* and *Spirit* of Religion, above a more uſeful *ſincere Chriſtian*, who truly knows God and his Son Jeſus Chriſt.

For, tho' we were endued with ſuch a vaſt *Capacity* of Mind, as to be able to *comprehend* all the Knowledge of *Nature* and *Art*, and of all *Philoſophy* and *Languages*; with a perfect Scheme of *Hiſtory*, and the whole Plan of *Politicks*; and if after all theſe *Plumes* of notional Attainments, we were to go out of this World without the *transforming* Effects of *Religion* upon our *Minds* and *Hearts*; we ſhould but render our ſelves more miſerable than others, by deſcending into the †*horrible Pit* with a pretence to greater Wiſdom than they, and be more *Scholaſtically* ruined for Ever.

Let us take a ſhort View of thoſe Perſons who have profeſſedly ſet themſelves

* *Sapienter deſcendere in Infernum.*

to inquire into the Works of *Nature*, the moſt intelligent *Naturaliſts* and *Phyſicians*, and we ſhall find them of the ſame Mind.

31. The Ancient Phyſician * *Gallen*, wrote of the *Anatomy* of the Body of Man, with ſuch an Air of *Piety* and Affectionate Reverence for Man's *Creator*, that *Gaſſendus* thinks him enflamed by a *Divine Heat* in the whole Compoſure. His *Seventeen* Books on that Subject are like ſo many *Pſalms* of Praiſe to the Almighty and All-Wiſe God, who hath ſo † *fearfully and wonderfully* made and faſhioned the Body of Man; or as the vulgar *Latin* renders it who hath compoſed ſuch an admirably fine piece of ‡ *Needle Work* as the curious Contexture of Humane Bodies demonſtrates.

♱ *Lactantius* calls this Book of *Gallen*'s a *marvellous Comment* upon the Creation of Man; and *Gallen* himſelf manages it as a full Demonſtration of a *Deity*, which every Man carries about with him: So that if he duly conſiders the wonderful *Mechaniſm* of his Body, and the Noble *Faculties* of his Soul, he will find two grand *domeſtick Witneſſes* of the *Being* of a *Great* and *Wiſe* God: And indeed we may ſay of all Places and Things, with

* *See Gallen de uſu Partium.* † *Pſal.* 139. 14. ‡ *Acupictus ſum.* ♱ *Mirabile Commentum &c. Lact.*

with * *Heraclitus* on a like Occaſion, *Even here alſo God is preſent.*

32. The moſt Ingenious *Doctor Harvey*, whoſe Service to Mankind in the Diſcovery of the *Circulation* of the Blood is every where celebrated, having ſearched, according to his uſual accuracy, into the Nature of *Generation*; demonſtrates the Neceſſity of *Creation* in order to the Production of *thoſe Animals* that are now continued by Generation: For that none ever found or could rationally conceive any *Elements*, *Particles* or other Thing before and ſeparate from theſe Animals, which might produce them: And therefore they muſt be Created at Firſt by *Omnipotence.*

33. To this worthy *Phyſician* we may properly join another, the late Author of a ſerious † Diſcourſe upon the *Certainty of a Future and Immortal State*; which he illuſtrates by many *Moral*, *Phyſiological* and *Religious* Arguments; thereby doing Honour to his *Faculty* as well as Right to his *Religion.*

34. And now, as to the *Philoſophers* of theſe Times, no competent Judge of the Caſe, can deny a principal Reſpect to the ever Honourable Mr. *Robert Boyle*, whoſe

* *Etiam hic Dii ſunt, Herac.* † *Printed for* W. Freeman *at the Bible over againſt the Middle Temple-Gate.*

curious and *elaborate* ſearches into the Secrets of Nature, are famous throughout the *Learned World*, and will be ſo to the End of it; for that he began and ended his Philoſophy with a ſolemn *Devotion* to Almighty God, and made all his Attainments in theſe Studies ſo many Steps to raiſe the *Praiſe*, *Love* and *Reverence* of the Glorious Creator of all Things: And being influenced by theſe pious and worthy Principles, his whole Life ſeemed to be a Lecture of *Piety*, *Charity*, and *Humility*; which I can the more freely aſſert from that perſonal Acquaintance with which he was pleaſed to Honour me.

How much more valuable the *Labours*, and more fragrant the *Memory* of this *Noble* and *Divine* Philoſopher is, and will ever be, than that of *Thomas Hobbs* of *Malmsbury*, it is ſcarce in the Power of Words to utter. What a Bleſſing was the Ingenious, Humble, and Pious *Boyle* to Mankind! What a common Plague was the Fallacious, Proud and Impious *Hobbs*? And with what Serenity, Honour and Hope did the former bid Adieu to this World! Whilſt the other went out of it in the *Dark* and with a Stench, as well as with terrible Apprehenſions of what might follow. For now his *Leviathan Spirit* failed him, as it uſually did when he was *Alone* or in the *Dark*. He had been an Inſtrument of the Prince of Darkneſs in poiſoning many Young Gentlemen

and

and Others with his wicked Principles, as the late *Earl* of *Rocheſter* confeſſed with extreme Grief upon his Death-Bed: And if his *Leviathan* goes on to diffuſe its helliſh Spawn to the End of the World, the greater will be the Shame and Sufferings of the Miſerable Author. Whilſt the perpetual *Labours* and *Lectures* of the Pious *Boyle* againſt Infidelity will then redound to his everlaſting *Honour* and *Glory*. All this, as ſurely as that *God will Judge the World in Righteouſneſs*; that is, as ſure as there is a God in Heaven and rationable Men upon Earth.

It is remarked by thoſe that critically obſerved the Author of the *Leviathan*, in whoſe Neighbourhood I ſometime Lived, that tho' in a *Humour* or *Bravado* he would ſpeak very ſtrange and misbecoming Things of God; yet in his *Study*, in the *Dark*, and in his *retired* Thoughts, he trembled before Him. Many appear like Atheiſts in their *Mirth*, and *Wine*, and *Company*, who are quite otherwiſe in *Sickneſs*, and *Danger*, and *Solitude*. What could make this ſtrange Man awake in ſuch Terror and Amazement, if his Candle happened to go out in the Night! But that he was unable to bear the diſmal Reflections of his dark and deſolate Mind; not knowing how to extinguiſh or how to bear the Light of the *Candle of the Lord* within him: Which conſtrained him to confeſs at his Death, *that*

he

he was about to take a Leap into the Dark; a baſe and pitiful Exit, diſcovering at once a degenerate Soul and a *deſperate* End; beneath the *Spirit* of the very *Heathens*.

What * *Plato* affirmeth of *Tyrants*, may as properly be applied to thoſe that are called *Atheiſts*; if we could ſee their Breaſts, ſays he, we ſhould find them full of Grief, Anxiety and Torment: † *Their very Hearts*, ſays the Poet, *are branded by their horrid Crimes.*

The *Perſian* Meſſenger, in *Eſchiles* the Tragedian, could not but obſerve the worth of Piety in time of Extremity: "When the *Grecian* Forces hotly purſued "us, *ſaith he*, and we had no way to eſcape "but over the great Waters of *Strymon*, "then indeed frozen, but beginning to "thaw, when it was a hundred to one but "we had all periſhed in it; with mine "Eyes I ſaw many of thoſe *Debauchees* "which I heard before ſo boldly main-"taining that there is no God, now upon "their Knees, every one of them with "Eyes and Hands lifted up to Heaven; "begging earneſtly for Mercy and Suc-"cour; and praying that the Ice might "hold till they got over." Thoſe Athe-iſtical *Gallants*, ſaith a pious Author in the Ap-

* *Plato de Repub. lib. 9.* † *Pectus inuſte deformant maculæ. Juv.*

Application of this Story, who proſcribe *Godlineſs* out of their *Hearts* and *Houſes*, as if it were only a *Humour* taken up by ſome *preciſe* Perſons; and like the Emperor *Galba*, ſcorn them who *fear* or *think* of Death; yet when they themſelves come to enter the Liſts with that *King of Terrors*, and perceive in earneſt, that they muſt now launch forth into the Eternal World, where they will either be *Comforted* or *Tormented* for Ever; they cannot but applaud the Wiſdom of the Pious: Then the greateſt and haughtieſt of Sinners honour their ſerious *Miniſters*, and ſay, as dying *Theophilus* did of devout *Arſenius*, *Thou art Bleſſed, O Arſenius! Who always hadſt this Hour before thine Eyes*: Or as the Young *Libertine* who viſited St. *Ambroſe* lying on his Death-Bed, and could not but admire the *Heavenly Peace* and *Joy* which appeared in the good Old Man in his laſt Hours; who thereupon, turning to his Companion, ſaid, *O that I could Live with Thee, and Die with St.* Ambroſe.

It is obſerved of the *Cardinals* and other Perſons of *Rank* among the Papiſts, that they deſire to lye in their Coffins in the Habits of the *Religeous*, and they bequeath large Sums that they may be prayed for, after their Deaths; and are carved in a praying Poſture upon their *Tombs* and *Monuments*; tho' many of them are little pleaſed

ſed with *Religion* and *Devotion* in the Time of their Life and Health. This is ſo prevailing a Cuſtom among them, that ſuch as have ſearched the Records of this our Realm from the firſt Date of our Hiſtory to the Reign of King *Henry* VIII. do affirm, that there is not in all that ſpace of Time one King, Prince or Stateſman, whoſe laſt Will is extant; that did not bequeath a conſiderable *Legacy* for the praying for his Soul. Now if this be a ſtrong Argument of the *Redundancy* of *Superſtition* in thoſe Times, it is however no leſs an Argument of the *Rarity* of *Atheiſm*.

35. The Famous *French* Philoſopher *Des Cartes*, hath very zealouſly aſſerted the *Being* of God, and the *Immortal State* of humane Souls; and yet he is in great Vogue with Men *Atheiſtically* inclined; becauſe they would fain be of Opinion that his *Mechanical Hypotheſis* gives ſo much to the *Agency* of material Things one upon the other, that it leaves little to the *Providence* of God; which being a troubleſome *Article* of Faith to vicious Minds, they would gladly be rid of it at any Rate, even tho' it be at the Expence of their Eternal Deceiving and Undoing. But *Des Cartes* was too ingenious a Perſon to be thus deluded; and therefore after all the Wit he has ſhewn in his Diſcourſe about the *Mechanical Power* of Matter, he was not able to overlook

look the many powerful Demonſtrations of God's * *Being* and *Providence* in the World, or ſo much as to paſs them by in Silence; but in his Anſwer to the Third Letter to *H. M.* page 104, he writeth thus. "† I conſider "*Matter*, as left to it ſelf, and no Way *im-* "*pelled* by any Thing elſe; as a thing per- "fectly *quieſcent*: But it is moved and "managed by God, who by his *conſerving* "*Power* continues ſuch *Motion* and *Tranſla-* "*tion* to it, as he at *firſt* granted to it.

So that we muſt here bewail the diſmal *Degeneracy* of Humane Nature, and the deſperate Aſcendency of *Darkneſs* in thoſe unhappy Perſons, who gladly follow this *Philoſopher* when he ſeems to lead them towards *Infidelity*; and yet do moſt diſingenuouſly deſert him when he would bring them to the Acknowledgment of the *true God*, as *Maker* and *Governor* of the World. But ſad *Experience* will teach even thoſe that are moſt averſe to learn theſe Sacred Leſſons from the Light of *Nature* and *Revelation*.

Let

* *Des Cartes de Princip. pag.* 2. *Art.* 54, 55.

† *His own Words are: Conſidero materiam ſibi libere permiſſam & nullum aliunde Impulſum ſuſcipientem, ut plane quieſcentem. Illa autem impellitur a Deo tantundem motus ſive tranſlationis in ea conſervante, quantum ab Initio poſuit.*

Let us now, after the Sentiments of the Grave *Philoſophers*, conſider thoſe of the Briſk and Aiery Men, the *Poets*, on the Points before us.

36. Mr. *George Herbert*, younger Brother to the Lord *Herbert* of *Cherbury*, was a Perſon of great Wit and Learning, and turned his Noble Faculty of Poetry to the moſt *Divine Uſes*; as his pious and ingenious Book of *Poems* do every where Demonſtrate. In his Poem called the *Pearl*, alluding to that mentioned *Matt.* 13. he profeſſes, that tho' he had taken a view of all Humane *Learning*, *Honour*, *Pleaſure*, and the other Enjoyments of this World, yet he reſolvedly bid Farewel to them all for the Pleaſures and Advantages of the *Love of God*, and the *Sweet* and *Happy* Entertainments of Religion. And according to this Self-dedication, he uſed, when he mentioned the Name of our Lord *Jeſus Chriſt*, to add, *my Maſter*; and would ſolemnly profeſs, *That he would not part with one Leaf of the Bible for all the World, if it were offered in Exchange*: To ſuch as ſpake of any of his good Works, he uſed to reply, *It is a good Work if it be waſh'd in the Blood of Chriſt*: And his beloved *Motto* was, *Leſs than the leaſt of God's Mercies.*

37. Mr. *Abraham Cowley* was a Perſon in whom great Wit and Learning, a noble Fancy and ſolid Judgment, improved by Travel and Converſation, were happily con-

conjoined to make an *Admirable* Poet and an *Accompliſhed* Gentleman. His Wit indeed, grew too luxuriant in the Heat of his Youthful Blood, eſpecially on *Love Subjects*, which he ſeverely lamented afterwards; and on this Occaſion reflected with extream Concern upon the too common abuſe of *Poetry*, that Noble and Divine Gift, which raiſes or depreſſes the Paſſions with a *Power* almoſt *Arbitrary*, and is as a Bellows to blow up our Love or Hatred towards Perſons and Things. He admired the *ſacred Poetry* of King *David*, and other inſpired Authors; and obſerved that the Holy Scriptures afford many magnificent Subjects for Poetic Deſcant. He uſed to ſay, that the Converſion of *Poetry* and the *Jews* would bring great Glory to the *Chriſtian Religion*; and wiſhed, that ſuch as are entruſted with the *Talent* of a *Poetic Genius*, would never uſe it but to the *Glory* of God, and the *Good* of Mankind, * that Wit and Eloquence might no more be abuſed in the beggarly *Flatteries* of Great Men, or the Servile *Idolizing* of Women, or in wretched *Scurrility* and *Lampoon*, or in laying falſe Colours on *Virtue* and *Vice*. And as to the *Errors* of his own Pen, he lamented them with Abhorrence, and not only gave Orders that they ſhould be Corrected in the next

* *See the Preface to his Works.*

next Edition, but took Care about it in a ſolemn *Article* of his *laſt Will*, in which he recommended the Reviſing of his Works to a *Reverend Divine*, with this ſtrict Injunction, *That he ſhould be ſure to let nothing paſs that might ſeem to give the leaſt Offence to Religion or good Manners.*

Ah! What diſmal *Reflections* will many *licentious Poets* make upon themſelves when they come to Die, if they Die in their Senſes? Eſpecially many of thoſe who write for the *Stage*, whoſe *Leſſons* of *Impiety* and *Vice* have been ſo often repeated with all the Advantages that *Wit* and *Beauty*, *Action* and *Ornaments* could give them, in order to make the deeper Impreſſion upon the thronged Auditory. It will then be as little for their *Honour* as for their *Comfort*, that they have been the Means of the *Corruption*, and conſequently of the *Deſtruction* of many Perſons of the beſt *Parts* and *Quality*; who might otherwiſe have given great Glory to God, and done good Service to their Country. Alaſs! What *Reſtitution* can they make to the World for theſe *Damages*? Or what can they give in *Exchange* for the *Souls* they have undone for Ever? It is too apparent that they put theſe Thoughts far from them at the preſent, and are too likely to *banter* all Advice to the contrary; but the *Regret* will fall ſo much the *heavier* upon them at the Laſt: For a long and flagrant Courſe of Impi-

Impiety, always terminates in *ſevere* and *bitter* Sorrow; which if it be timely and true, is the Happieſt Thing that can befal a Sinner, becauſe it effectually prevents his Everlaſting *Weeping* and *Wailing*: As we hope it did, in the Eminent Inſtances following.

38. *John Earl of Rocheſter*, was a very *Great Man* every way; a great *Wit*, a great *Scholar*, a great *Poet*, a great *Sinner*, and a great *Penitent*; as he is deſcribed by two *Learned Divines* * who perſonally knew his Lordſhip, and attended him in his laſt Sickneſs. His Lordſhip had advanced to uncommon *Heights* of Impiety, having been an Advocate in the *Black Cauſe* of Atheiſm, (*a*) and an Encomiaſt (*b*) to *Belzebub*. He had raked too, to the very bottom of the *Jakes* of Debauchery, and been a *Satyriſt* againſt Virtue. (*c*) But when he came to ſee and conſider his prodigious *Guilt* and *Danger*, what *Invectives* did he uſe againſt himſelf, terming himſelf an *ungrateful* Dog,

* Gilbert *Lord Biſhop of* Sarum, *who wrote the remarkable Paſſages of his Life*: *And* Mr. Parſons, *who Preached his Funeral Sermon*; *both of them being charged by the Dying Peer to be impartial in his Character*; *both which I humbly recommend to my Readers Peruſal.* (*a*) *Funeral Serm. p.* 23. (*b*) *Serm. pag.* 9. (*c*) *Serm. ibid.*

Dog, (*d*) and the *vileſt Wretch* that the Sun ſhined upon; wiſhing he had been a *crawling Leper* in a Ditch, a *Link-Boy*, or a *Beggar*, or had lived in a *Dungeon*, (*e*) rather than offended God as he had done. He ſent awful Meſſages to his Compartners in Sin, (*f*) and adviſed a Gentleman of *Character* that came to viſit him, in theſe Words. (*g*) "O remember that you *contemn* God "no more. He is an *avenging God*, and will "viſit you for your Sins; and will, I "hope, in Mercy touch your Conſcience "as he has done mine. You and I have "been *Friends* and *Sinners* together a great "while, therefore I am the more free "with you. We have been all *miſtaken* in "our Conceits and Opinions? Our Per-"ſwaſions have been *falſe* and *groundleſs*, "therefore God grant you Repentance. And ſeeing the ſame *Gentleman* the next Day, *he ſaid*; "Perhaps you were diſobli-"ged by my plainneſs with you Yeſter-"day: I ſpake the Words of *Truth* and "*Soberneſs*; and ſtriking his Hand on his "Breaſt, *added*; I hope God will *touch* "your Heart.

He condemned that fooliſh and abſurd Philoſophy which the World ſo much admi-red,

(*d*) *Paſſages of his Life paſt.* 151. *Serm. pag.* 5. (*e*) *Serm. pag.* 25. (*f*) *Paſſages of his Life. pag.* 146. (*g*) *Serm. pag.* 30.

red, propagated by the late *Thomas Hobbs*; (*h*) which, *he ſaid*, had *undone* him and many more of the beſt Parts in the Nation.

He commanded that his *prophane* Writings and *obſcene* Pictures (*i*) ſhould be burnt.

He rejoiced greatly at his *Ladies* Converſion (*k*) from Popery; which he called a *Faction* upheld by *Fraud* and *Cruelty*.

He wiſhed, his Son might never be a *Wit*; (*l*) which is, as he explained it, *one of thoſe wretched Creatures who Pride themſelves in abuſing God and Religion.*

(*m*) He proteſted he would not commit any known *Sin* to gain a *Kingdom*.

And for the *Admonition* of others, he ſubſcribed the following *Recantation*, and ordered it to be Publiſhed, (*n*) *viz.*

* For the Benefit of all thoſe whom I " may have drawn into Sin by my *Example* " and *Encouragement*, I leave to the World " this my laſt *Declaration*, which I deliver " in the Preſence of the *Great God*, who " knows the Secrets of all Hearts, and " before whom I am now appearing to be " judged.

" That

(*h*) *Serm. pag.* 26. (*i*) *Serm. pag.* 29. (*k*) *Paſſages of his Life pag.* 143. (*l*) *Serm. pag.* 28. (*m*) *Serm. pag.* 33. (*n*) *Serm. pag.* 32. * *Serm. pag.* 32.

" That from the bottom of my Soul, I " deteſt and abhor the whole Courſe of " my former wicked Life; that I think I " can never ſufficiently admire the Good- " neſs of God, who has given me a true " Senſe of my pernicious *Opinions* and vile " *Practices*, by which I have hitherto lived " without *Hope*, and without *God* in the " World; have been an open Enemy to " *Jeſus Chriſt*, doing the utmoſt deſpite to " the *Holy Spirit* of Grace. And that the " greateſt Teſtimony of my Charity to " ſuch, is, to warn them, in the Name " God, as they regard the Welfare of their " *Immortal Souls*, no more to deny his *Being* " or his *Providence*, or deſpiſe his *Goodneſs*; " no more to make a *Mock* of Sin, or con- " temn the pure and excellent Religion of " my ever *Bleſſed Redeemer*, through whoſe " Merits alone, I, one of the greateſt of " Sinners, do yet hope for Mercy and For- " giveneſs. *Amen.*

Declared and Signed in the Preſence of Anne Rocheſter, Robert Parſons, *June* 19. 1680.

J. Rocheſter.

He

He often uſed ſuch pathetic Expreſſions as theſe : * *Can there be Mercy and Pardon for me? Will God own ſuch a Wretch as I? Shall the unſpeakable Joys of Heaven be conferred on me? O Mighty Saviour! Never but through thine Infinite Love and Satisfaction! O never but by the Purchaſe of thy Blood.*

He frequently deſired ſuch as were by him to † read to him the Fifty third Chapter of *Iſaiah*, upon which he deſcanted in a very affectionate Paraphraſe, applying the weighty Sentences thereof, firſt to his deep Humiliation, and afterwards to his no ſmall Comfort.

39. Sir *Duncomb Colcheſter*, lately of the County of *Glouceſter*, was a Gentleman of excellent Parts, a generous Spirit, and undaunted Courage; who, after many Years too *looſly* ſpent in ſundry Extravagancies, was by a long and painful Sickneſs brought to a very *ſerious* Senſe of the Excellency of Religion, and of his great Sin and Folly in the Neglect and Contempt of it; of all which the Reader will have a more diſtinct View in his own penitential *Declaration*, which is as a follows.

Gentlemen and Friends,

Since it has pleaſed Almighty God, of his great and undeſerved Mercy and Goodneſs,

* *Serm. pag.* 25. † *Serm. pag.* 24.

neſs, to bring me, one of the chiefeſt of Sinners, by a long and ſharp Viſitation, to a Senſe of my Sins; for which, with all Humility of Soul, I Adore and Praiſe him.

It is a Duty, I know, incumbent on me, as ever I hope for his Pardon and Forgiveneſs, to do what in me lies to bring Honour to his Holy Name, and to make Reparation for the Miſchiefs I have done by my former Vicious Life, and Antidote, ſo far as I can, the Poiſon which my Example has ſhed round about me. In Order whereunto, I do hereby declare, That I am heartily ſorry for all the Sins of my paſt Life; the Remembrance whereof, however pleaſant they formerly ſeemed to be, is now Grief and Bitterneſs to my Soul. More particularly, that I may take Shame to my ſelf, as I do, with the deepeſt Sorrow, lament my *Rioting* and *Drunkenneſs*, my *Chambering* and *Wantonneſs*, thoſe daring and preſumptuous Sins which had ſo long Dominion over me. I do alſo moſt heartily lament that great Sin which I was ſo frequently Guilty of, *of encouraging and drawing others to Exceſs*, which has made me Partaker, (O ſad Thought!) of other Mens Sins, and liable to anſwer for more than mine own. I am ſenſible, that as it has been my Practice, ſo it is ſtill of too many Gentlemen, and that they, as I did, reckon *Exceſſive Drinking* ſo far from a Fault, as

as to be rather one of the beſt Indications of a hearty Reſpect and true Affection to the Perſons they entertain. But, O falſe Love! O treacherous Friendſhip! To receive their Friends *Men*, and ſend them out of their Houſes *Beaſts*. I wiſh, from the bottom of my Soul, that any Thing that I could ſay, would make all thoſe, whoſe Conſciences accuſe them of Guilt in this particular, to loath and abhor this wicked Practice, as I do. And I do alſo heartily lament my great Neglect of putting the Laws in Execution againſt *Common Drunkards*, *Swearers*, and ſuch like *Scandalous Sinners*. And do earneſtly beſeech all ſuch as are in Authority, and whoſe Buſineſs it is to ſee the Laws Executed, if any ſuch come to hear this Paper read, that they will be more careful in that particular, and conſider, their Power is a Talent entruſted them, whereof they muſt give a ſtrict Account to their Heavenly Lord: So by their being duly Conſcientious in the Diſcharge of their Duty herein, we may hope for a *Reformation* among us, and then with Confidence we may expect God's Bleſſing to reſt upon us. And as I do *abhor* my ſelf for my Neglect in this Particular now mentioned, and all my great Sins and Provocations againſt an Infinite Majeſty: So I do hereby further declare my full Purpoſe and Reſolution, if it ſhall pleaſe Almighty God, with whom all Things

are poſſible, to reſtore me to Health, or prolong my Days by his ſpecial Grace and Aſſiſtance, without which I ſhall be able to do nothing, to lead a new Life in all holy Obedience to his Will and Commands: And deſire that this *Declaration* of mine, if I fail to do ſo, may be produced as a Teſtimony againſt me, to my Shame and Reproach. But ſince my Recovery is very uncertain, and what I have the leaſt Reaſon in the World to hope, being heartily deſirous to do what Good I can in the Circumſtances I am in: I do hereby earneſtly warn and beſeech all Sinners, eſpecially thoſe whom my Example has at any Time encouraged; the Remembrance whereof ſtill fills me with Shame and Sorrow to repent of all their Sins and Provocations, leaſt God's Vengeance overtake them in their Security, and there be no Remedy.

And I beſeech them further to take Notice, that if this Warning be ſlighted, the wilful Neglect and Refuſal thereof, will at laſt be charged upon them, as a heinous Aggravation of all their Sins they ſhall hereafter commit; will encreaſe their Condemnation, and make their Doom more Dreadful and Terrible. But that it may have a contrary Effect, and be a Means to reduce them from their Sins to a Holy and Religious Life, that ſo their Souls may be

ſaved

ſaved in the great Day of the Lord, is the Earneſt Prayer of their

Languiſhing and Sorrowful Friend,

Duncomb Colcheſter.

Who deſires this may be Read in the Pariſh Churches of *Micheldean* and *Weſtbury*, and ſhewn to ſuch Gentlemen, Friends, and others, as may bring God moſt Glory

November 1694.
Signed and Delivered in the Preſence of ſeveral of his Friends.

Theſe and many like Inſtances ſerve to make good the Obſervation of a Learned Perſon, who Remarks, " That however " Men may for a time do Violence to their *Reaſon* and *Conſcience*, ſubduing their Underſtanding to their *Wills* and *Appetites*; yet when theſe *Faculties* get but a little Liberty to examine themſelves and all Things about them; or are alarmed by *Thunder*, *Calamity*, or *Sickneſs*, they feel a ſenſe of the *Deity* brought back upon them with greater Force and Power than Ever.

Upon the whole, the Divine and Excellent Religion of our *Lord Jeſus Chriſt*, purely and ſteddily Practiſed, makes the Happieſt and moſt Deſirable Life on Earth; its preſent *Peace* and bleſſed *Hope* cannot be duly valued or expreſſed: And ſurely no abandoned *Epicure* in the World ever lived ſo ſweet and happy a Life as the pious Gentleman next to be conſidered.

40. Mr. *Nicholas Ferrar*, a Gentleman of a good Eſtate, extraordinary Parts, and the beſt Education, being withal of a very happy Temper; after many Years ſpent in Travels, Experience and Reading, whereby he became a great Maſter both of *Hiſtory* and *Languages*; having ſeen the *Vanity* of all Earthly Things, and the *Corruption* of the common Converſation of the World, he firmly and vigorouſly applied his Mind and Heart to the *Kingdom* of God, and the *Righteouſneſs* thereof. And that he might proſecute this Noble End with leſs interruption; he retired to his Houſe at *Little Gidding* in *Huntingtonſhire*, where with a numerous Family of his Relations, he applied himſelf in a very ſerious manner to the Service of God, which he cheerfully obſerved all the Days of his Life, in holy and devout *Prayer*, publickly in the Chappel at the ſet Hours, and privately in the Houſe Day and Night at the ſtated Times; and the Reſt of his vacant Hours he ſpent in pious *Conference*, in reading the

Holy Scriptures, with uſeful Comments in an orderly and profitable Courſe, in receiving the Pious *Viſits* of many good Men and Women from moſt parts of the Nation, among whom his intimate Friend Mr. *George Herbert* before mentioned was moſt dear to him; in relieving the *Aged* Poor, and inſtructing the *Young*; and whilſt his Female Relations wrought with their *Needles* many works of *Piety* and *Charity*, he did the ſame in a more ſublime manner with his *Pen*; leaving a moſt eminent Example of fervent and diſcreet *Piety* and *Charity* to a *Selfiſh* and *Prophane* World.

If we now ſeriouſly look back on the Scope of this Chapter, and weigh the ſolid Wiſdom, Uſefulneſs and Excellency of a *pious* Life, againſt the Folly, Miſchief and Baſeneſs of a *vicious* One; and withal conſider the true Honour, Delight and Peace which flow from the former, and the certain Shame, Horror and Confuſion which attend the latter; eſpecially in our laſt Hours, which are the Chief of all; we cannot but ſee that true Piety is in its Nature unſpeakably more excellent than its contrary, and therefore in this Life lays the Foundations of an Eternal Difference in the Life to come, when a Righteous God ſhall *render to every One according to his Works*.

Who can conceive what a vaſt difference there will then be, betwixt one that *ex-*

alts himſelf againſt God, and one that *trembles* at his Word? Betwixt one whoſe falſe Honour is fed with *humane Blood*, and one that is ready to adventure his own *Life* to ſave anothers? And in ſhort, betwixt one that *Crucifies* his fleſhly Luſts, and one that *Sacrifices* all to them? Theſe Perſons are almoſt infinitely different in their Diſpoſitions and Courſe of Life in this preſent World; and therefore their Conditions muſt be inconceivably different in that to come.

Curopalates informs us of the Happy Converſion of *Bogeris*, the Barbarous King of *Bulgary*, by his viewing a Picture of the laſt Judgment drawn with exquiſite Skill by the Famous Painter *Methodius*, wherein he ſaw the Heavens repreſented all in Darkneſs, the Earth on Fire, and the Sea in Blood; with a glorious Throne of God environed with myriads of *Angels* in the Clouds; with which the King was ſo affected, that he afterwards dreamt of the particular Proceedings of the laſt Day, where the Sins of his whole Life, which he had very much ſlighted, ſeemed to range themſelves in array againſt him, and to fly in his Face with ſuch *Reproaches* as theſe; "I am the Vicious *Pleaſure* which "thou haſt Obeyed; I am the *Ambition* to "which thou haſt been a Slave; I am the "*Avarice* which guided thy baſe Actions "Behold we are thy *Sins* which are to be

accoun

" accounted as thy *Children*: Thou *conceiv-*
" *edſt* us, and gaveſt us *Being*; thou lo-
" vedſt us more than all Things elſe, and
" even preferredſt us before thy God and
" thy Happineſs.

We ſee then upon the whole Matter, that all the *Baits* and *Bribes* of Sin are but like the Phantaſtick appearances of a Vapor, which ſoon leave the Perſon that pleaſed his Fancy with them in *Darkneſs* and *Diſſatisfaction*. As *Belizarius*, who had made three Parts of the Earth to Tremble, and ſeemed to draw the whole World in throngs after him, making the *Mighty Powers* thereof to creep in the Duſt before him: Yet this Thunderbolt of War was at laſt daſht in Pieces, and being Slighted, Abandoned and made Blind, he walked about the Streets of *Conſtantinople*, like a Man that had out lived his own Funerals; crying, *Give poor* Belizarius *a Half-penny*.

Thus, as Sir *Walter Rawleigh* obſerves, † *One Day, one Hour, one Moment is ſufficient to overturn thoſe Riches, Buildings and States, which ſeemed to be fixed on unmoveable Foundations.* Nothing is ſure and conſtant but *Integrity* and a good *Life*: *For he that doth the Will of the Lord endureth for Ever.*

† *Dies, Hora, Momentum ſufficit, ad deruendas Opes, &c. Epiſt. to the Hiſt. of the World.*

Since then, all that is truly inviting to a rational Being lies on the Side of *Religion*, why does any one go on in the dangerous Paths of Sin, which muſt of neceſſity end in a very bitter Repentance, or in everlaſting Ruine?

To give ſuch Perſons the loudeſt *Alarm* that can be farther imagined, we will in the laſt Place lay before them ſome Appearances of God's *Providence*, of an *extraordinary* Nature.

CHAP.

CHAP. VI.

Extraordinary Events demonſtrating the Providence of God, and the Future State of Men.

IT is certain that the *Chriſtian Religion* needs no new *Miracles* to witneſs the Truth of it; this having been fully done already by our *Bleſſed Saviour* and his *Apoſtles*: And yet both *Reaſon* and *Duty* require that ſuch extraordinary Manifeſtations of the Infinite *Power* and *Goodneſs* of God as he pleaſes to diſplay before Men, for the Encouragement of the *Pious* and Conviction of the *Wicked*, ought to be divulged as much as poſſible to the World, and to be had in everlaſting Remembrance. In order to which, the following Inſtances are ſubjoined.

1. We will begin with a very wonderful Paſſage taken out of the Ancient *Grecian Records*, which the *Abbot Noall* procured at *Conſtantinople* when he was Ambaſſador from the *French* King to the *Ottoman Port*, which is,

That in the Primitive Times of * *Chriſtianity*, there was a ſolemn Diſputation held by *Gregentius* Arch-Biſhop of *Teptira* in the Kingdom of the *Homerites*, in the Empire of *Ethiopia*, and *Herbanus* a learned Jew, at the requeſt of the King of that Place, before a very vaſt Aſſembly of People; In the cloſe of which the Jew was ſo fully convinced that the *Lord Jeſus Chriſt* came from God, that he had no more to ſay, but that ſince it could not be denied likewiſe that *Moſes* came from God, that the *Chriſtians* ſhould hear the former, and the *Jews* the latter: But if your *Lord*, *ſaid he*, will pleaſe to appear and ſhew us his Pre-eminency, we will believe on him fully and abſolutely; to which all the Jews aſſented with loud Voices, ſaying, *Shew us Chriſt, and we will believe on him.* The pious Archbiſhop being greatly moved hereat, kneeled down and prayed the Merciful *Saviour* of Men, to condeſcended to give to ſo many Thouſands of the ancient Stock of *Abraham* their demanded ſatisfaction; and in the Concluſion of the Prayer, the King and all the People ſaid, *Amen*: Upon which a great Earthquake followed, and the Heavens opening in the Eaſt, the *Lord Jeſus* appeared in ſuch a brightneſs as filled the *Chriſtians*

* *This is publiſhed in the firſt Volume of the Biblotheca Patrum, publiſhed at* Paris 1624.

ſtians with extream Joy, and the *Jews* with no leſs Fear, and ſaid with a loud Voice, *Upon the Prayers of the Archbiſhop and the Faithful, I appear before your Eyes who was Crucified by your Fathers.* Upon which *Harbanus* and all the *Jews* were ſtruck Blind: And finding upon inquiry that the *Chriſtians* were not ſo blinded, they requeſted them to Pray to *Chriſt* to reſtore their Sight, which was done upon their receiving Chriſtian Baptiſm, as the ſame Record witneſſeth to the Number of 505000.

2. * *Sophronius*, Biſhop of *Jeruſalem*, delivereth the following Account as a certain and unqueſtionable Truth, *viz.*

That *Leontius Apiamenſis*, a moſt faithful and pious Man, who lived many Years at *Cyrene*, aſſured them; That *Syneſius*, who of a Philoſopher became a Biſhop, found at *Cyrene* one *Evagrius*, who had been a former fellow Student with him in Philoſophy for a long Time, whom he now perſuaded to embrace the Chriſtian Religion, and after a long and obſtinate Debate, he at laſt yielded to the *Truth*, and was Baptized with his whole Houſe: After which, finding by his peruſal of the New-Teſtament, ſuch vaſt and glorious Rewards promiſed to *Charity* and *Alms-giving*, he brought to *Syneſius* Three Hundred Pounds in Gold,

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* *Bar. Ann.* 411.

to be diſtributed among the *Poor*; deſiring withal a *Note* of the Biſhop's Hand, that he had received ſo much of him to be repaid by the *Lord Jeſus Chriſt* in the ſucceeding World; and having obtained it, he ordered his Sons to put this *Note* into his Hand when he Died, and to ſhut it up with him in his Coffin, which they accordingly did: And that on the third Night after his Deceaſe, he appeared to *Syneſius*, and ſaid unto him, *Go to my Sepulchre, and take thy Bill; for I have received the Debt, and am fully ſatisfied, which for thy Aſſurance I have written with my own Hand.* Whereupon the Biſhop informed the Sons of the Deceaſed of what he had ſeen, not knowing what they had done with the Note by their Father's Order; and they going all together to the Grave found the Bill in the Dead Man's Hand, thus ſubſcribed, *Ego Evagrius Philoſophus*, &c. that is, *I Evagrius the Philoſopher, to the Holy Biſhop* Syneſius, *greeting: I have received the Debt which in this Paper is written with my Hand; I am ſatisfied, and have no Action againſt thee for the Gold which I gave thee, and ly thee to Chriſt our Saviour.* They that ſaw the Thing admired and glorified God that gave ſuch wonderful Evidences of the Accompliſhment of his *Promiſes* to his Servants? And *Leontius* teſtifieth, that this Paper thus ſubſcribed was carefully kept in the Church at *Cyrene* in his

his Time, to be ſeen by as many as deſired it.

We may well ſay, of this and of all the following Accounts of this Nature, as the late Reverend Mr. *Baxter* does of this very Paſſage which he recites before his Book of *Crucifying the World*: "Tho' we have, "*ſaith he*, a *ſure* Word of *Propheſie*, ſuffici- "ent to build our Hopes upon; yet I "thought it not wholly unprofitable to "cite this piece of Hiſtory from ſo *credi-* "*ble Antiquity*, that the *Works of God may be* "*had in Remembrance.*

3. The *French* Records acquaint us with a Paſſage no leſs amazing than this; namely, That in the Year of our Lord 1060, at the Solemnizing of the Funeral of a certain Doctor at *Paris*, when the Prieſt came to the then uſed Form, *Reſponde mihi*, the Corps ſat upright in the Bier, and to the Amazement of all that were there, cried out with a hideous noiſe in the *Latin* Tongue, * *I am accuſed before the juſt Tribunal of God*; and then lay down in its former Poſture. At this the Company being greatly aſtoniſhed, agreed to deferr the intended *Burial* to the next Day; at which time a vaſt concourſe of People thronged into the Church to attend the Event; when at the ſame Words he cried out again with

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* *Juſto Dei judicio accuſatus ſum.*

a like hideous noiſe; * *I am judged by the juſt Judgment of God.* Upon which, the Solemnity was again adjourned to the next Day, and then again before the Principal Perſons of the whole City who reſorted to this ſtrange Funeral, the Corps roſe up the *third Time*, and with the like doleful Accents cried out, † *I am Condemned by the juſt Judgment of God.* Upon which they with good Reaſon denied him *Chriſtian Burial*; and threw his Body on a Dung-hill.

The whole Company of the Spectators of this Prodigy were exceedingly affrighted and affected hereby; but the Impreſſion was not more remarkable upon any one, than one *Bruno*, a Doctor in the ſame Univerſity; who calling his Scholars together, diſcourſed to them of the dreadful Condition of this poor Man, who tho' Honoured by them for his *Learning* and *Diſcretion*, yet with his own Voice declared his *juſt Condemnation* by God. "What Profit, *ſaith* "*s he*, has this poor Wretch in Hell of all "his *Light* and *Knowledge*? What Advan- "tage hath he from all his *Riches*, *Pleaſures* "and *Honours*? Since his Body now lies "expoſed on a *Dung-hill*, and his Soul is "Condemned to the Torments of *Hell*, "where they wiſh for Death, but cannot obtain

* *Juſto Dei judicio judicatus ſum.* † *Juſto Dei judicio condemnatus ſum.*

" obtain it: *For their Worm dieth not, and*
" *the Fire can never be quenched*? Whither ſhall
" we go? What Advice ſhall we take?
" We ſee the whole World almoſt lying
" in Wickedneſs: If God ſpared not this
" Man, nor the very *Angels* that Sinned,
" nor the *Jews* his once beloved People;
" how can we think that he will ſpare us?
" The Wiſdom of this World is Folly;
" we muſt Repent or we muſt Periſh.
" We know not how little time we have to
" Live; or what may become of us if we
" delay our return to God any longer:
" Who knows but he may ſay to us, *Be-*
" *cauſe I called, and ye refuſed; and I ſtretch-*
" *ed out my Hand, and no Man regarded; I will*
" *laugh at your Calamity, and mock when your*
" *Fear cometh: When your Fear cometh as Deſo-*
" *lation, and your Deſtruction as a Whirl-wind.*
To this *Laudvinus* a *Tuſcan* of *Luca*, being one of his Scholars, *replied*; that he could not but be convinced of the Truth and Importance of what he had ſaid, as he believed the reſt of his Fellow-Students were; but, alas! *ſaid he*, it is almoſt impoſſible to perſevere in a ſteddy courſe of Piety amidſt the corrupt Converſations of Men, where we continually ſee ſo much Malice and Envy, Lying and Blaſphemy, Curſing and Swearing, Fraud and Injuſtice, Intemperance and Debaucheries: A good Man muſt *ſeparate* himſelf if he would intermeddle with true *Wiſdom*; let

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us therefore, my Brethren, *ſaid he*, retire to ſome proper place from the Temptations of this evil World. Upon which two others adviſed that they ſhould go and conſult with the pious Biſhop of *Gratianople*; who adviſed them to go and live in the cold and dreadful Deſart of *Carthuſell* in *Dauphine*; where Seven of them ſettled themſelves in the Year of our Lord 1080, under the ſtricteſt Rules of any Society in the World, eating no Fleſh, living by Couples, labouring with their Hands, Watching, Praying, and never meeting together but on the Lord's-Day. This was, they tell us, the Original of the *Carthuſian Monaſteries*, ſo called from the Place where theſe *Hermites* firſt fixed their Abode; which gave Riſe to *Ninety Two* others, whereof, the *Charter-Houſe*, as it is commonly called in *London*, was one.

4. * Mr. *Knolls*, in his Hiſtory of the *Turks*, relates a Prodigy as Stupendous as any of the former: Namely, That in the Year of our Lord 1619, in the Reign of *Oſman* the Firſt; about the 20th of *September*, a great Number of People reſorting to *Medina Talnabi* to viſit the Tomb of *Mahomet* there, not far from *Mecha*; they were all put into an unſpeakable Conſternation about Midnight by a moſt dreadful Tempeſt with horrible Thunderclaps: The Hea-

* *See Knolls his Hiſtory of the Turks. Vol. 2. pag. 953. 6th Edition in Folio.*

Heavens were darkened, and there was ſuch a diſmal Scene of Horror every where, that the People were almoſt Diſtracted: But at laſt the Heavens cleared, and the People might read theſe Words written in *Arabian Characters* in the Firmament; *O why will you believe in Lies?* And beſides this, between Two and Three of the Clock in the Morning, a Woman was ſeen in the Firmament all in white, with a cheerful Countenance, holding a Book in her Hand; ſhe came from the North-Weſt, and great Armies of *Turks*, *Perſians*, *Arabians*, and other *Mahometans*, were ſeen to March againſt her, ranged in order of Battle, and ready to charge her: But ſhe kept her Ground, and only opened the Book; at the Sight whereof the Armies fled, and all the Lamps about *Mahomet's Tomb* went out. The People were all amazed, but at length one of the *Dervices* or Turkiſh *Capuchins*, boldly ſtood forth, and ſpake to the Company to this Effect: *viz.* That the World never had more than *Three* conſiderable *Religions*; That of the *Jews* delivered by *Moſes*, that of the *Chriſtians* by *Jeſus Chriſt*, and that of the *Mahometans* by *Mahomet*: That the *Jews* were abandoned by God for their Idolatry and Impiety: That the *Chriſtians* too, declining from their firſt Purity, had been viſited by God for their *Diviſions* and *Corruptions*; and that for this Reaſon he had given *Conſtantinople* and other *Territories* of

of the *Chriſtians*, to the Followers of *Mahomet*, as he had alſo given to them *Jeruſalem* and the Country of the *Jews*. And now, *ſaid he*, the opening of this Book to us, rebuketh our Enormities, who have not taken warning by the Judgments of God on others: And it either ſheweth us our *Sin*, in falling from the firſt intent of our *Law*, whereat the armed Men departed, as being confounded by the *Guilt* of their own Conſciences: Or elſe it ſignifies ſome other *Book*, which we have not yet Read, and againſt which no *Power* ſhall prevail; ſo that I fear our *Religion* will be proved Corrupt, and our *Prophet* an Impoſtor, (for we ſee that Forty Years are already paſt ſince the Time he prefixed for his coming to us) and then this *Chriſt* whom they talk of, ſhall ſhine as the Sun, and ſet up his *Name* everlaſtingly.

Hitherto the Company was Silent, but hearing him ſpeak ſo boldly, they charged him with Blaſphemy, and having the *Beglerbeg*'s conſent and warrant, they put him to Death: And as their *Rage* was violent, his *Execution* was extraordinary; for they ſtripped him Naked, and gave him an Hundred Blows on the Soles of his Feet with a flat Cudgel, till the Blood iſſued forth; the poor Man crying out all the while to the *Woman that opened the Book* to ſuccour him: After this they beat all his Body with a Bull's pizzle, till the Sinews crack'd:

crack'd: And in the End they ſtretched his Body on a Wheel, and then brake all his Bones to pieces with an *Indian* Sword made of Sinews; the poor *Martyr* crying ous to the laſt Gaſp, *O thou Woman with the Book ſave me*; and ſo he died, at which Time there was a fearful Tempeſt. The Viſion aforeſaid continued Three whole Weeks together at the uſual Hour: Of all which the *Beglerbeg* of *Mecha* informed the Emperor by certain *Spahies* ſent to *Conſtantinople* for that purpoſe.

If we now conſider theſe Four Accounts given by very creditable Authors, though we cannot but ſay that they are very *extraordinary*, yet it ſeems to be a piece of Incredulity as *extraordinary* as all the Reſt, for any one to imagine, that the moſt ſober and reputable Authors among the *Turks*, *Jews*, and *Chriſtians*; could conſent to impoſe abominable Lies on their Poſterity; and that there ſhould not appear one honeſt Author in their reſpective Times to refute them.

Let us conſider things of another Nature, which are likewiſe extraordinary in their Kind; namely, the Apparitions of the Forms of the *Deceaſed*, which tho' abuſed by innumerable idle *Fancies* and falſe *Stories*, yet are no more to be denied wholly for this Reaſon, than a Thouſand pieces of Money of a *falſe Coyn* give us Ground to ſay that there is *none true*: Which rather indeed

indeed proves the contrary; for if there had not been a true Shilling in *Silver*, there never would have been the Counterfeit of it in *Lead* or *Tin*.

5. Capt. *Henry Bell*, Envoy of his Majesty K. *James* the First in *Germany*, getting acquaintance with *Casparus Van Sparr*, a Gentleman of that Country, had a Book sent him by the said Gentleman, called, *Luther's Divine Discourses*, with an Injunction, for the Sake of God's Glory, and the Good of his Church, to translate it into *English*, and publish it; *Fourscore Thousand* of the said Books having been burnt in *Germany*; thro' the fiery Bigottry of the Emperor *Rodulphus* II. by the Instigation of *Pope Gregory* XIII; making it Death for any one to keep a Copy of it: Upon which the said *Casparus*, finding this Book under the Foundation of a House which he was about to rebuild, and not daring to keep it, sent it over to *England* to *Captain Bell* for the Ends before mentioned. But the Captain having many Affairs on his Hands, neglected to set about the Translation of the Book: † Whereupon about Six Weeks after, as the Captain solemnly averreth in a serious *Narrative* Printed before the said Book; he being perfectly awake, tho' in Bed, betwixt *Twelve* and *One* of the Clock, there appeared unto him an

† *See Captain* Bell's *Narrative, Printed before* Luther's *Table Talk*.

an Ancient Man ſtanding at his Bed's ſide, arrayed all in White, having a long and broad white Beard, hanging down to his Breaſt; who taking him by his right Ear, ſpake the following Words to him; *Sirrah! Will not you take Time to Tranſlate that Book which is ſent unto you out of* Germany? *I will ſhortly provide for you both Place and Time to do it*: And then the Apparition vaniſhed away out of his Sight. This, as he ſays, fell out accordingly about a Fortnight after, when Two Meſſengers, by Warrant from the *Council Board*, Arreſted him, and committed him *cloſe Priſoner* to the Tower, where he ſpent Five Years in Tranſlating the ſaid Book; and oftentimes thought with himſelf that the Old Man that appeared to him had exactly kept his Word.

6. The late * Earl of *Clarendon*, having long diſcharged the Office of *Lord Chancellor* of *England*, and managed the weightieſt Affairs of State, being at laſt conſtrained to retire, ſpent a great Part of the Remainder of his Days in refuting thoſe *Atheiſtical Principles* by which *Thomas Hobbs* had corrupted many Perſons: And the Popiſh Doctrines by which *Dean Creſſey* had been infected and loſt: Writing alſo an Account of

* *Lord* Clarendon's *Hiſtory in Fo. p.* 33. *in the* 1*ſt Vol.*

of the *Civil Wars* of this Kingdom, in which he relates a remarkable Paſſage, which the Reader may there read at large, as recorded by his Lordſhip's Noble Pen, the Subſtance of which is;

That an Officer of the King's Wardrobe in **Windſor Caſtle*, of good Reputation, being then about Fifty Years Old, and in good Health, as he lay in his Bed was ſurprized about Midnight by the Apparition of Sir *George Villars*, from whom he had formerly received many Favours, who drawing the Curtain of his Bed, aſked him whether *he knew him*? And the Man not anſwering preſently by reaſon of the Fright, he again asked whether *he remembred him*? To which this Officer anſwered, *that he thought him to be Sir* George Villars, calling to Mind, that he ſeemed to have the very Cloaths he uſed to wear when Living: He replyed, that he was Right, and that he expected a Favour from him, which was to go from him to his Son the *Duke of Buckingham*, and tell him, *That if he did not do ſomething to ingratiate himſelf with the People, or at leaſt to abate their Malice againſt him, he would Live but a ſhort Time*: After this he Diſappeared, and the Man ſleeping well the remaining part of the Night, look'd upon it but as a Dream.

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* *See the Earl of* Clarendon's *Hiſtory of the Rebellion. Book* 1. *pag.* 33.

The next Night or ſoon after, the ſame Perſon appeared to him at the ſame Time and Place, but with an Aſpect more ſevere, and gave him very ſharp Reprehenſions for his Delay, adding threatnings in caſe of his Refuſal to comply with what he had charged him with: This gave the Man great perplexity all the next Day, but thinking it hard to obtain the Duke's Ear, and much more difficult to obtain Credit with him, he forbore to attempt it. The ſame Perſon, upon this appeared a *Third Time* to him; and upon farther Intimations of Diſguſt, the Officer told him the Two Difficulties which diſcouraged his undertaking this Buſineſs; to which the Apparition replied, That his Son was eaſy of *Acceſs*: and as to gaining *Credit* with him, he would acquaint him with too or three particulars, which he charged him to impart to no Body elſe, that would certainly induce the *Duke* to believe all the Reſt: And repeating his former Threats, and adding many others, he left him. And now the ſaid *Officer* durſt not delay his Journey to *London* any longer, but ſet out the very next Morning for the *Court*, and through *Sir Ralph Freeman's* Introduction, he got Speech with the *Duke of Buckingham* the next Morning at *Lambeth Bridge*, where the Dukes Horſes attended him, in order to hunt with the King, and they diſcourſed about an Hour in private on what had paſſed: The

Duke

Duke ſometimes ſpake with great Commotion, but when he mentioned the *Credentials* imparted by his *Father's Apparition*, his Colour changed, and he Swore that *he could come by that Knowledge only by the Devil: For that thoſe Particulars were known only to himſelf and one more, who he was ſure, would never ſpeak of it.* When their Diſcourſe was ended, the Duke purſued his purpoſe of Hunting, but was obſerved to ride all the Morning in great penſiveneſs, and before *Noon* he quitted the Field, and alighted at his Mothers Apartment in *White-Hall*, with whom he was ſhut up for the ſpace of Two or Three Hours, the Noiſe of their Diſcourſe often reaching the Ears of thoſe who attended in the next Rooms: And when the Duke left her, his Countenance appeared full of *Trouble*, with a mixture of *Anger*, which was never obſerved before in any Converſation with his Mother, for whom he had a profound Reverence. This fell out about half a Year before the *Duke* received the Mortal Stab from *Felton*: Which when his Mother heard of, ſhe ſeemed nothing ſurpriz'd at it, but rather as if ſhe had foreſeen and expected it.

7. In the Year of our Lord 1699, a Youth, whom I knew in the County of *Eſſex* being about Twelve Years of Age cried out ſeveral Nights together, and many Times in each Night, that he ſhould be Drowned,

Drowned, which followed in a few Days after. Another about the ſame Age in the County of *Middleſex*, cried out in the like manner ſeveral Nights in the Month of *May* 1705, that a Horſe was kicking at him to daſh out his Brains, which came to paſs the ſame Week: A *Third* in *London* told his Parents a little before *Chriſtmas* 1705, that the Skeleton of a Man ſeemed to appear to him in his Dream, and to acquaint him that he ſhould not Live above Six Days, which was exactly verified on the Sixth Day: All which Inſtances were related to me by the Eye and Ear Witneſſes of the Facts: The firſt by the * *Maſter* to whom the Youth was an Apprentice; and the Two latter by the *Father* of each Youth.

I will not mention the Accounts of this Nature that we have lately had from *Cambridge* and *Wincheſter*; becauſe I have not the ſame Aſſurances of the Facts.

8. The Reverend † Dr. *Gale*, in his Notes upon *Jamblicus*, gives us his ſolemn Teſtimony of the Truth of the following Paſſage; namely, That one *Francis Culham* of *Lambeth*, a Man of good Life and Reputa-

* *Mr. Tayler. Mr. Crane. Mr. R.* † *See Dr. Gale's Notes upon Jamblicus* [illegible] pag. 22.

tion, was greatly indiſpoſed above Four Years, and ſometimes took neither Meat nor Drink for Five, Ten, or more Days: He neither ſtirr'd nor ſlept for a whole Year, but kept his Eyes open and fix'd upwards all that Time: He ſpake not one Word during the whole Four Years, nor took any Notice of any one, not even of his Wife and Children. What the *Phyſicians* and *Surgeons* attempted was without Succeſs; and he was utterly given over, without the leaſt hope of Recovery. Upon *Whitſunday* 1675, he ſeemed, as he afterwards related, to awake out of a great Sleep: His Bowels became warm, and the great Oppreſſion, that had been during the whole time on his Breaſt, left him; and he ſeem'd to hear a *Voice* admoniſhed him to *Pray*, *and that he would then Recover*. Pen and Ink being brought, he wrote, *I deſire that Prayers may be made in my behalf*. Two Miniſters coming in by a good Providence about that Time, one of them read the Form for the *Sick* in the Liturgy: And when he came to *Glory be to the Father, and to the Son, and to the Holy Ghoſt*, &c. *Culham* with a loud Voice and Tears cried out, *Glory to God on high*: And in Two Days time was perfectly Recovered. He remembred nothing of what had paſs'd during his Four Years Illneſs:

All

* All which Dr. *Gale* concludes with a moſt ſolemn Affirmation, even upon his *Faith*, that he judges *the Truth of this Relation to be unqueſtionable.*

9. † *Mary Maillard* was born at *Coignac* in *Xaintonge* in the Kingdom of *France Sept.* 25. 1680; and fled thence with her Parents for the Sake of the *Reformed Religion* in the Year 1689, and came to *London*, where after the ſpace of Four Years ſhe lived with *Madamoiſelle de Laulan*, as her Interpreteſs, in St. *James*'s *Alley* in *German Street.* This poor young Woman had from her Cradle a moſt deplorable Lameneſs, the Bone of her left thigh being extreamly diſlocated, and in time a great Tumour aroſe in the cavity of the *Iſchion*, from which the Bone had Slipt: Her Leg became ſhorter by above Four Inches, her Knee turned inwards, and her Foot ſtood in ſuch a diſtorted manner, that the Inward Anckle Bone almoſt ſupplied the Place of the Sole of her Foot: And every motion of it was attended with great Pain, all which diſorder was declared to be incurable by the Surgeons who were conſulted. On the 26th of *November* 1693, being the *Lord's Day*, ſhe went in

* *Hæc ita geſta fuiſſe Lector, meâ fide ſanctiſſimo recipio.* † *See the whole Account, with all the Affidavits made about it. Printed for Mr. Baldwin in Warwick-Lane*, 1694.

the Afternoon to the *French* Church behind *Leiceſter-Fields*, having, as it was obſerved by many, a ſenſe of Religion above what is uſual in thoſe early Years. As ſhe returned from Church, ſhe was not only laugh'd at, but inſulted by rude Children, as ſhe had formerly been, by Reaſon of the ſtrange Figure ſhe made in her going: So barbarous and ſavage are Children without *Education* and *Government*: She was extreamly grieved at this ill Uſage, inſomuch that ſhe Wept, and complained of it to her Miſtreſs, who exhorted her to have Patience, and to comfort her ſelf in God.

Between Seven and Eight of the Clock that Evening, ſhe took the *New-Teſtament* to read in it, and reading the Second Chapter of St. **Mark*, concerning the wonderful Cure of one that was *Sick of the Palſie*, ſhe told her Miſtreſs that ſhe wondered at the Unbelief of the *Jews*, and if ſuch a thing were now upon Earth, *I would run with all ſpeed to Chriſt*, ſaid ſhe, *and believe as the Man ſick of the Palſie did*: And ſcarce had ſhe uttered theſe Words but ſhe felt her uſual Pains redoubled upon her, which forced her to ſtretch forth her Leg, and as ſhe would have drawn it in, upon the Reproof

* *Mark* 2. 3.

proof of her Miſtreſs concerning the Indecency of the Poſture, ſhe heard a ſnap that her Bone made, and ſhe thought ſhe heard a Voice, ſaying *Thou art healed*; her Leg extended it ſelf, her Foot and Knee were reſtored to their proper and natural Scituation; her Pain ceaſed, and ſhe found her ſelf effectually healed, and walked up and down the Room; but a weakneſs or ſome unevenneſs in Walking appeared after it to ſuch as narrowly obſerved her Going.

This is the true matter of Fact, as Sworn by the *Father* and *Mother* of the ſaid Young Woman, and by the *Young Woman* her ſelf, by Mrs. *Laulan*, *Monſieur Debat* Chirurgeon, *Monſieur Lafarque* Doctor of Phyſick, and Mrs. *Margaret Megee*, whoſe Affidavits were ſeverally taken before Sir *William Aſhurſt* then Lord Mayor of the City of *London*, *Decemb.* 19. 1693.

10. * *John Cook*, a ſober and well-diſpoſed Young Man of *Crapſton* near *Leiceſter*, about One and Twenty Years Old, taking an extream Cold three Days after *Michaelmas* 1704, utterly loſt the Uſe of his Limbs notwithſtanding all the means that were uſed to reſtore them, and was judged to be incurable, and ſo remained in very great Pain till the firſt of *December* 1705; at

* *A very modeſt Account of this matter was Printed for a Book-ſeller in* Leiceſter. *A.D.* 1705

which Time, he ſaid he heard a very diſtinct Voice, which ſeemed to be formed about a Yard above his Head, ſaying, *John, John, John, Ariſe, for thy Limbs are reſtored to thee, and Walk*: But his Fathers Reproof and Diſpleaſure, for that he heeded ſuch Dreams and Fancies as he termed it, prevented his Endeavours to comply with this extraordinary Manifeſtation to him: Which cauſed him to remain, not only in the former acute *Pains* of his *Body*, but in extream *Trouble* of *Mind*, with earneſt penitential Prayer till the *Twelfth* of the ſame Month, when he having been ſeveral Hours awake, the ſame Words were rehearſed to him a *Second* Time by the ſame ſort of Voice, but louder and quicker: Upon which he attempted to riſe up of himſelf, and upon his firſt Endeavours all his extream Pains, which had from his firſt illneſs greatly afflicted him, immediately went off, and he ſeemed to hear a rattling in his Bones; and he aroſe and put on his Cloaths, and after *Thanks* given to *God* upon his Knees, he went down Stairs without any Help, and called the Family together, before it was Day, to join with him in returning Thanks to God, which he did out of the Form of Thankſgiving in the *whole Duty of Man*, where alſo he found Prayers ſuitable to his Condition in the time of his Illneſs, which he daily uſed.

This

This is atteſted under the Hand of Mr. *Richard Hill*, B. D. Miniſter of the Pariſh in which the ſaid *John Cook* lived, and of two *Divines* in *Leiceſter*, who ſearched into the matter; and by Six other Perſons of Credit in the Neighbourhood. And two of our *Reverend Biſhops*, as well as other Perſons of *Honour* and *Quality*, have declared, that upon due Inquiry into this Matter, they are fully ſatisfied of the Truth of it.

I forbear to mention any other Inſtances of the like extraordinary Nature, becauſe I conceive that theſe Things have been very rare in theſe latter Ages, and that in a multitude of Reports of this kind, there are but few well-grounded; and therefore it is but reaſonable that every One ſhould be very cautious and even curious in his Inquiry into the Truth of Reports of this Nature, before he gives Credit to them. As to the Paſſages before related, ſuch of them as are Modern, I have ſifted with the utmoſt Diligence and Care; and as to others of ancient Date, I leave the Reader to judge of them by the Credibility of their Vouchers, and not otherwiſe.

May it pleaſe God to ſet any one of theſe Paſſages ſo home to our Hearts, and to ſuch good purpoſe, as the ſudden Death of one of the Merchants that were walking together in the City of *Lyons* in *France*, was to

one *Waldus* a wealthy Man of that City; who was ſo ſmitten to the Heart at the Sight thereof, that it became to him the happy Occaſion of a moſt Holy and Exemplary Life all his Days after it: For being exceedingly affected by the Conſideration of the Uncertainty of Life and all Things in this preſent State, he endeavoured to make the like impreſſions upon others; and finding them diligent and willing to receive Inſtruction, he gave them ſeveral Rudiments out of the *Holy Scriptures*, which he tranſlated into the *French* Tongue; and his *Scholars* were called *Waldenſes* from the Name of this their Tutor, who taking their meaſures in Religion from the Holy Scriptures, ſoon diſcerned the *Forgeries* and *Falſhood* of the *Roman* Church, and have ever ſince withdrawn themſelves from her corrupt Communion, tho' they have ſuffered extreamly, by bloody *Perſecutions* and *Croiſadoes* from the Pope and his *Sanguinary Bigots*, on this Account.

But if none of theſe Things move the ſecure Offender againſt God, yet the Terrors which many Perſons feel here on Earth in their guilty Conſciences, are enough to ſhock every one that has the leaſt Senſe: Being ſo plain a Portraiture of the *Agonies* of Hell, which muſt neceſſarily

* *A. D.* 1160.

rily be greater than theſe, tho' theſe ſeem intolerable, and what is the worſt of all, will be Everlaſting.

Let us therefore in the cloſe of this Chapter, briefly conſider the diſmal Caſe of * *Francis Spira*, which truly is not the only Inſtance of this Nature; I now know one, and have ſeen many Caſes not much inferior to this of *Spira* which I here give you in his own Words. A. D. 1548. "I "was, ſaith *Francis Spira*, exceſſively *cove-* "*tous* of Money, and accordingly I appli- "ed my ſelf to get it by *Injuſtice*, corrupt- "ing Judgment, Deceit, and inventing "tricks (being a *Lawyer*) to elude Juſtice. "Good Cauſes I either defended Deceit- "fully, or ſold them to the Adverſaries Per- "fidiouſly. Ill Cauſes I maintained with all "my Might. I willingly oppoſed what I "knew to be true, and either betrayed or "perverted the *Truſt* committed to me: And "by reaſon of the inordinate Love of the "Things of this World, I wofully woun- "ded my Conſcience by an infamous *Abju-* "*ration* of the Truths of the *bleſſed Goſpel* "which I formerly profeſſed. And now, "upon a ſerious Conſideration of what I "have done, I acknowledge my ſelf ut- "terly undone for Ever.

* *See the Hiſtory of* Francis Spira, *which is written both in* Latin *and* Engliſh.

And indeed this poor deſpairing Man ſeemed as it were, to be hanged up alive in *Chains* by Juſtice from above, to terrify all Men from thoſe Vices which brought on him ſuch unſpeakable Torments and Anguiſh of Spirit. He became a perfect Spectacle of *Spiritual Miſery*: His Soul was ſmitten thorough with a Dart, and there was no viſible Intermiſſion or Redreſs. The dreadful Senſe of Divine Wrath for his *Covetouſneſs*, *Falſhood*, and *Apoſtacy*, ſeemed to rend his Soul in pieces, and made him utter ſuch deſperate Expreſſions as theſe; "O that I were gone from hence; "that ſome Body would let out this weary "Soul! I tell you, there was never ſuch a "*Monſter* as I am; never was any Man "alive ſuch a *Spectacle* of exceſſive Miſery. "I now feel God's heavy Wrath, which "burneth as the Torments of Hell within "me, and afflicteth my Soul with Pains "inutterable. Verily *Deſperation* is Hell it "ſelf. The gnawing *Worm* of Regret, "Horror and Confuſion Tortureth me, and "what is worſe, Deſpair drinketh off my "Spirits, and the *unquenchable* Wrath of "God devoureth me. And now I count "my preſent State worſe than if my Soul, "ſeparated from my Body, were with "*Judas*. The Truth is, never had Mortal "Man ſuch Experience of God's Anger "and Hatred as I have: The Damned in Hell

" Hell cannot endure any thing worſe, nor " methinks any thing ſo bad. If I could " but obtain the leaſt hope of a better " State, I would be content to endure the " moſt heavy Wrath of God for *Two Thou-* " *ſand* Years: O that I could but hope for " an *End* of my Miſery! O that God " would looſe his Hand from me, and that " it were with me now as in Times paſt! " I would ſcorn the *Threats* of the moſt " cruel Tyrants, and bear their *Torments* " with invincible Reſolution, and Glory " in the outward Profeſſion of *Chriſt*, till I " were choaked in the Flames, and my " Body turned to Aſhes.

* *Gribaldus* addeth, That being Sound in his Mind and Memory, he would in ſober Sadneſs wiſh, that he were either in *Cain's* or *Judas's* Caſe; the *Worm* had ſo eaten into his Conſcience, and the *Fire* into his Soul.

Upon the whole matter, it is a great *Truth*, too *glorious* to be obſcured; That a holy *Chriſtian Life* is the true *Comfort*, *Honour* and *Happineſs* of Man; as it is pronounced by the *Oracles* of God; *And to Man he ſaith*, † *The Fear of the Lord, that is Wiſdom: And to depart from Evil, that is Underſtanding.*

CHAP.

* *See the Epiſtle of* Gribaldus *de tremendo Divini judicii exemplo.* † *Job.* 28. 28.

CHAP. VII.

The Concluſion.

AND now, I cannot but entreat my *Reader* to do what becomes every prudent Perſon in a Concern of this Importance; that is, to retire a while, and to apply the aforeſaid Conſiderations to his own particular Caſe; and to ſay, by way of *Scrutiny* within himſelf, how have I Lived? Have I *embraced* or *ſlighted* the Laws of Religion! Are my Ways and Diſpoſitions *pious* or *impious*? Am I in a *bleſſed* or in a *curſed* State? How little Time have I to Live? And how ſoon will my Caſe be remedileſs?

And to make theſe Impreſſions the more *Lively* and *Laſting*; place your ſelf in your *Meditations*, as the Providence of God will ſoon place you, that is, on your *Death-Bed*. Look on your ſelf as juſt parting with all Things that your Eyes ever yet ſaw, and going before the *Judgment Seat* of a holy and all knowing God: And now tell me, what you think of *Religion* and *Prophaneneſs*? Is it *Wiſdom* or *Madneſs* to part with the Favour and Kingdom of God for the unlawful

Gains

Gains and *Pleaſures* of this periſhing World? Can *Infidelity* it ſelf now comfort or defend you in your Guilt? No, there are no *Infidels* in the other World, where the *Devil* himſelf and all his Vaſſals *believe* and *tremble*.

Is it not then the higheſt Prudence and Advantage of Man, to *believe*, *love* and *ſerve*, God? Is not an Intereſt in a *Saviour* from Sin and Hell, a better Inheritance than all the Kingdoms of this World? And does it not now fully appear, that the Teſtimony of a good *Conſcience* excels all Enjoyments here below? It is beyond queſtion that it does; and that *Peace with God* is the only Comfort, in a ſerious Review of all Things in our laſt Moments. Now *God* and *Conſcience* will get the Victory over all their Inſolent and Inveterate Enemies.

All the dying *Emperors*, *Kings*, *Princes*, *Generals*, *States-Men*, *Philoſophers*, and *Learned Men* before mentioned, are a moſt Eminent and Solemn *Grand Jury* in this Caſe; and have all given their *Verdicts*, as you have heard, for the Cauſe of *Religion* and *Virtue*, in oppoſition to that of *Prophaneneſs* and *Vice*: And this with Zeal and Earneſtneſs, and in thoſe Seaſons wherein they durſt ſpeak nothing but what is *True* and *Juſt*.

It becomes every one therefore, to come to a reaſonable and prudent *Choice* of that

Way

Way of Life which he *reſolves* to embrace and hold faſt to the End; for there is no trifling with *God* and *Eternity*. Let every one therefore ſeriouſly weigh the *Nature* and *Conſequences* of *Piety* on the one Hand, and of *Wickedneſs* on the other; in this Life and that to come: And if he finds that a holy Life is *infinitely better* than a Wicked one, as he muſt find it to be if he judges fairly and impartially; let them then loſe no Time, but addreſs himſelf to God in *penitential Confeſſion* of his paſt Sin and Folly; and *believing* in the Lord *Jeſus Chriſt* as ſent from God to ſave us from Sin and Miſery; let him *pray* to God to give him a juſt Senſe of Divine Objects, and to *determine* his Will to embrace them; and to *eſtabliſh* and *ſtrengthen* him in the *Mortification* of his Luſts and Paſſions, and in all the parts of *Sanctification* and true Godlineſs; and then truſting in the promiſed Aids of the *Holy Spirit*, and ſhunning the Thoughts, Company and Occaſions which lead to Sin, let him ſet himſelf to the ſerious and ſteddy *Practice* of all particulars of his Duty to God and Man; conſtantly and ſpiritually uſing the *Means* appointed by God for this End. This is the turning of the Scale for *Wiſdom* againſt *Folly*, for *Honour* againſt *Shame*, for *Peace* againſt *Terror*, for *God* againſt *Satan*, and for *Heaven* againſt *Hell*: And nothing can be done ſteddily and effectually in this Caſe till ones *Principles* and *Reſolutions* are

rationally,

rationally, *prudently*, and *fully* fix'd both in the *Mind* and *Heart*.

Conſider then, there is an *abſolute Neceſſity* of being *Good* and *Holy*: All that ever lived or ſhall Live otherwiſe, are and will be utterly undone for ever: And all are convinced of this ſooner or later. Never did any one *ſuppreſs* the Senſe of his Duty to enjoy his *Pleaſures*, but at length the Senſe of his *Guilt* embittered the *Taſt* of his *Pleaſures*. At laſt they ſmite on the *Thigh*, and beat on the *Breaſt*; and many times it Ends in Everlaſting *Weeping* and *Wailing*.

Read all the *Lives* of Men and Women that are upon Record, and go to the *Death Beds* of ſuch as ſee themſelves approaching to another World. Liſten to their Words, when the *Phyſician* tells them there is nothing in View but a ſpeedy ſeparation of Soul and Body; and when the *Miniſter* reminds them, that nothing can now comfort them but the Evidences of a * *New-Birth*, *being begotten again unto a Lively Hope*. Here the Faithful Chriſtian has Ground to ſay, † *I have fought a good Fight, I have finiſhed my Courſe, I have kept the Faith; henceforth there is laid up for me a Crown of Righteouſneſs.* ‡ *I deſire to depart, and to be with Chriſt*; who

* 1. *Pet.* 1. 3. † 2. *Tim.* 4, 7, 8. ‡ *Phil.* 1. 23.

who is my Life, my Hope, and my Portion for Ever. And in this Seaſon, in which Nature it ſelf fails; ſome cry out as one I once knew, *I feel ſuch Joy as I cannot expreſs.*

But then, the Servant of this *World* and of the *Fleſh* ſees himſelf undone, and perceives nothing but Horror whether he looks backward or forward. Now his Sins not only look him in the *Face*, but ſtab him to the *Heart*; and he wiſhes he could recall his paſt Life, that he might eſcape his former Follies: But this is impoſſible, and all that he can now do with his expiring Breath, is, to deſire that his Children may be brought up *Virtuouſly*, and to cry out to all Men, to *Fear God and keep his Commandments, as the whole Duty* and Intereſt *of Man*: Or elſe perhaps being unable to bear the ſharpneſs of his own Reflections, he calls, as a Perſon of *Quality* lately did, for a large Doſe of *Laudanum*, that he may Die inſenſibly.

I have the *Honour* and *Comfort* to know ſome *Gentlemen* and Perſons of *Quality*, to whom the Service of God, in *promoting* Virtue and Religion, and in *ſuppreſſing* Impiety and Vice, is apparently a greater and more noble and conſtant Delight, than the Diverſions of *Hunting* and *Gaming*, and the Entertainments of *Luſt* and *Appetite* can be to *Gentlemen* of contrary *Inclinations*: And if ſome *Cluſters* of *Canaan* are thus delightful, what will the full *Vintage* be?

Think

Think on theſe Things all ye that have Power to *think*; and ſo Live now, that ye may not *Reproach* and *Condemn* your ſelves another Day.

And be ſo kind as to put your *Friends* in Mind of it on all proper Occaſions, eſpecially ſuch as are *Sick* and *Languiſhing*. How happily may you imitate the pious and compaſſionate Aſſiſtance of a *Worthy Lady* among us; who greatly, if not principally, under God, directed the Steps of a *ſtray diſconſolate Soul*, drawing near the Time of its Diſſolution, and happily advanced its Progreſs towards the Port of *Eternal Peace*.

Who can tell how far ſuch pious Attempts may ſucceed, both on the *Healthy* and the *Sick*? Or what grateful Sentiments of this great *Charity* the *Departed* may retain in the other World? And above all, who can conceive the *ſuper-eminent* Glory which is prepared for thoſe to whom God vouchſafes the *Honour* of being his *Inſtruments* in ſaving a Soul from *Eternal Wrath*.

It cannot but be adviſable, that we *retire* for ſome time every Day, on purpoſe to conſider theſe Things, as a *dying Father* is ſaid to have enjoined his *extravagant Son*, to very Good Purpoſe. I ſhall therefore conclude with the Lord *Capel's* Obſervation, *That the Wiſdom of thoſe Young-Men is excellent, who by Providence and Diſcourſe of Reaſon, do ſo order their Affairs, that they ſtay not till Experience*

ence or Neceſſity force them to uſe that Order which wiſe Fore-ſight would much ſooner have taken.

Let us therefore moſt devoutly Pray, in the Words of our *Liturgy*.

" LORD of all Power and
" Might, who art the Author and
" Giver of all good Things; Graft
" in our Hearts the Love of thy
" Name! Increaſe in us true Reli-
" gion; Nouriſh us with all Good-
" neſs; and of thy great Mercy
" keep us in the ſame, through
" *Jeſus Chriſt* our Lord. *Amen.*

Dr:

Dr. Tillotſon's *Letter to Mr.* Nicholas Hunt *of* Canterbury; *who had a* Cancer, *of which he Died*, 1687.

SIR,

I Am ſorry to underſtand by Mr. *Janeway's* Letter to my Son, that your Diſtemper grows upon you; and that you ſeem to decline ſo faſt: I am very ſenſible how much eaſier it is to give Advice againſt Trouble in the Caſe of another, than to take it in our own.

It hath pleaſed God to exerciſe me of late with a very ſore Tryal, in the Loſs of my Dear and only Child, in which I do perfectly ſubmit to his good Pleaſure; firmly believing that he always does that which is beſt: And yet though Reaſon be ſatisfied, our Paſſion is not ſo ſoon appeaſed; and when Nature hath received a Wound, time muſt be allowed for the healing of it. Since that, God hath thought fit to give me a nearer Summons of a cloſer Warning of my own Mortality, in the Danger of an *Apoplexy*; which yet, I thank God for it, hath occaſioned no very Melancholy Reflections: But this perhaps is more

more owing to Natural Temper, than Philoſophy and wiſe Conſiderations.

Your Caſe, I know, is very different, who are of a Temper naturally Melancholy, and under a Diſtemper apt to increaſe it; for both which, great Allowances ought to be made: And yet, methinks, both Reaſon and Religion do offer us Conſiderations of that Solidity and Strength, as may very well ſupport our Spirits under all Frailties and Infirmities of the Fleſh; ſuch as theſe:

That God is perfect Love and Goodneſs; that we are not only his Creatures, but his Children, and are as dear to him as to our ſelves: That *he does not afflict willingly nor grieve the Children of Men*: And that all Evils of Afflictions which befal us, are intended for the cure and prevention of greater Evils, of Sin and Puniſhment; and therefore we ought not only to ſubmit to them with Patience, as being deſerved by us, but to receive them with Thankfulneſs, as being deſigned by him to do us that Good, and to bring us to that Senſe of him and our ſelves, which perhaps nothing elſe would have done. That the Sufferings of this preſent Life are but ſhort and light, compared with thoſe extreme and endleſs Miſeries which we have deſerved: and with that exceeding weight of Glory which we hope for in the other World, if

we

we be careful to make the beſt Preparations for Death and Eternity. Whatever brings us nearer our End, brings us nearer to our Happineſs; and how rugged ſoever the Way be, the Comfort is, that it leads us to our Father's Houſe, where we ſhall want nothing that we can wiſh for. Now we labour under a dangerous Diſtemper that threatens our Life; what would not we be contented to bear, in order to a perfect Recovery, could we but be aſſured of it? And ſhould we not be willing to endure much more in order to Happineſs, and that eternal Life, which God that cannot Lie hath promiſed. Nature I know, is fond of Life, and apt to be ſtill Lingring after a longer continuance here; and yet a long Life with the uſual Burthens and Infirmities of it, is ſeldom deſirable; it is but the ſame Things over again, or worſe: So many more Nights and Days, Summers and Winters; a Repetition of the ſame Pleaſures, but with leſs Pleaſure and Reliſh; every Day a return of the ſame and greater Pains and Trouble, but with leſs Strength and Patience to bear them. Theſe and the like Conſiderations I uſe to entertain my ſelf withal, not only with Contentment but Comfort; though with great inequality of Temper at ſeveral Times, and with much mixture of human Frailties, which will always ſtick to us

us whilſt we are in this World: However, by theſe kind of thoughts Death ſeems more familiar to us, and we ſhall be able by Degrees to bring our Minds cloſe up to it, without ſtarting at it: The greateſt Tenderneſs I find in my ſelf, is with regard to ſome Relations; eſpecially the Dear and Conſtant Companion of my Life; which I muſt confeſs doth very Senſibly touch me: But then I conſider, and ſo I hope will they alſo, that this Separation will be but a very little while; and that though I ſhall leave them in a bad World, yet under the Care of a good God, who can be more and better to them than all other Relations, and will certainly be ſo to thoſe that Love him, and hope in Mercy.

I ſhall not need to adviſe you what to do, and what Uſe to make of this Time of your Viſitation: I have reaſon to believe that you have been careful in the Time of your Health to prepare for the Evil Day; and have been converſant in thoſe Books which give the beſt directions to this Purpoſe: And have not, as too many do, put off the great Work of your Life to the End of it: And then you have nothing to do, but as well as you can, under your preſent Weakneſs and Pains, to renew your Repentance for all the Errors and Miſcarriages of your Life; and earneſtly to beg God's Pardon and Forgiveneſs of them, for his Sake who is the Propitiation of our Sins

Sins: In comforting your ſelf in the Goodneſs, and the Promiſes of God, and the Hopes of that Happineſs you are ready to enter into: And in the mean time to exerciſe Faith and Patience for a little while; and be of good Courage, ſince you ſee Land; the Storm which you are in will ſoon be over, and then it will be as if it had never been; or rather, the Remembrance of it will be a Pleaſure.

I do not uſe to write ſuch long Letters, but I do heartily compaſſionate your Caſe, and ſhould be glad if I could ſuggeſt any thing that might help to mitigate your Trouble, and make the ſharp and rugged way through which you are to paſs into a better World, a little more ſmooth and eaſie.

I pray God to fit us both for that great Change, which we muſt once undergo; and if we be but in any Good Meaſure fit, ſooner or later makes no great difference.

I commend you to the Father of Mercies and the *God of all Conſolation*; beſeeching him to increaſe your Faith and Patience; and to ſtand by you in your laſt and great Conflict: That when you *walk through the Valley of the Shadow of Death*, you may *fear no Evil*; and when your Heart fails, and your Strength fails, you may find him the *Strength of* your *Heart, and* your *Portion for Ever.*

Farewel,

Farewel, my good Friend; and whilſt we are here, let us Pray for one another, that we may have a joyful Meeting in another World. So I reſt,

Your truly Affectionate

Friend and Servant,

John Tillotſon.

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O that they were **Wiſe**, *that they vnderſtood* Th
that they would **Conſider** *their latter* **End**! *Deut:*

——— **Mors** ſola fatetu
Quantula ſint hominum corpuſcula. ——— *Iuvenal*

A Prospect of DEATH:

A Pindarique ESSAY.

---Sed Omnes una manet Nox,
Et Calcanda semel via Lethi. Hor.

SINCE we can die but once, and after Death
Our State no alteration knows;
But when we have resign'd our Breath,
Th' Immortal Spirit goes
To endless Joys, or everlasting Woes.
Wise is that Man, who labours to secure
The Mighty, and Important Stake;
And by all Methods strives to make
His Passage safe, and his Reception sure.
Meerly to die no Man of Reason fears;
For certainly we must,
As we are born, return to Dust:
'Tis the last Point of many ling'ring Years.
But whither then we go,

Whither, we fain wou'd know:
But human Understanding cannot show.
This makes us tremble, and creates
Strange Apprehensions in the Mind;
Fills it with restless Doubts, and wild Debates;
Concerning what we, living, cannot find.
None know what Death is, but the Dead:
Therefore we all, by Nature, Dying dread,
As a strange, doubtful way, we know not how to tread.

II.

When to the Margin of the Grave we come,
And scarce have one black painful Hour to Live;
No hopes, no prospect of a kind Reprieve
To stop our speedy Passage to the Tomb;
How moving, and how mournful is the Sight;
How wond'rous pitiful, how wond'rous sad;
Where then is Refuge, where is Comfort to be had
In the dark Minutes of the dreadful Night,
To cheer our drooping Souls for their amazing Flight?
Feeble, and Languishing in Bed we lye;
Despairing to Recover, void of Rest;
Wishing for Death, and yet afraid to Die:
Terrors and Doubts distract our Breast,
With mighty Agonies, and mighty Pains oppress.

III

III.

Our Face is moiſtned with a clammy Sweat;
Faint and irregular the Pulſes beat:
The Blood unactive grows,
And thickens as it flows,
Depriv'd of all its Vigour, all its vital Heat.
Our dying Eyes rowl heavily about,
Their Light's juſt going out;
And for ſome kind Aſſiſtance call,
But pity, uſeleſs pity's all
Our weeping Friends can give,
Or we receive:
Tho' their Deſires are great, their Pow'rs are ſmall,
The Tongue's unable to declare,
The Pains, the Griefs, the Miſeries we bear:
How inſupportable our Torments are.
Muſick no more delights our deaf'ning Ears,
Reſtores our Joys, or diſſipates our Fears.
But all is Melancholy; all is Sad
In Robes of deepeſt Mourning Clad.
For every Faculty, and every Senſe
Partakes the Woe of this dire Exigence.

IV

Then we are ſenſible too late,
'Tis no advantage to be Rich, or Great:
For all the fulſome Pride and Pageantry of State
No Conſolation brings.
Riches and Honours then are uſeleſs Things,
Taſtleſs or bitter all;
And like the Book which the Apoſtle eat,
To the ill-judging Palate Sweet,
But turn at laſt to Nauſeouſneſs and Gall.
Nothing will then our drooping Spirits cheer,
But the remembrance of good Actions paſt.
Virtue's a Joy that will for ever laſt,
And makes pale Death leſs terrible appear;
Takes out his baneful Sting, and palliates our Fear.
In the dark Anti-chambers of the Grave,
What would we give, e'en all we have;
All that our Care and Induſtry had gain'd;
All that our Fraud, our Policy, our Art obtain'd:
Could we recal thoſe fatal Hours again,
Which we conſum'd in ſenſeleſs Vanities,
Ambitious Follies, and Luxurious Eaſe;
For then they urge our Terrors, and encreaſe our Pain.

V

V.

Our Friends ſtand weeping by,
Diſſolv'd in Tears to ſee us Die,
And plunge into the deep Abyſs of wide Eternity.
In vain they Mourn, in vain they Grieve,
Their Sorrows cannot our's Relieve;
They pity our deplorable Eſtate:
But what, alaſs! Can Pity do,
To ſoften the Decrees of Fate!
Beſides, the Sentence is irrevocable too.
All their Endeavours to preſerve our Breath,
Tho' they do unſucceſsful prove,
Show us how much, how tenderly they Love;
But cannot cut off the Entail of Death.
Mournful they look, and croud about our Bed,
One with Officious haſte,
Brings us a Cordial we want Senſe to taſte;
Another ſoftly raiſes up our Head:
This wipes away the Sweat, that ſighing Cries;
See what Convulſions, what ſtrong Agonies,
Both Soul and Body undergo,
His Pains no intermiſſion know:
For every gaſp of Air he draws, returns in Sighs.
Each would his kind aſſiſtance lend,
To ſerve his dear Relation, or his dearer Friend;
But ſtill in vain, with Deſtiny they all contend.

VI.

VI.

Our Father, pale with Grief and watching grown,
Takes our cold Hand in his, and cries adieu:
Adieu, my Child, now I muſt follow you;
Then Weeps, and gently lays it down.
Our Sons, who in their tender Years,
Were Objects of our Cares, and of our Fears,
Come trembling to our Bed, and kneeling Cry,
Bleſs us, O Father! Now before you Die;
Bleſs us, and be you bleſt to all Eternity.
Our Friend, whom equal to our ſelves we Love,
Compaſſionate and Kind,
Cries, will you leave me here behind,
Without me fly to the bleſt Seats above!
Without me, did I ſay! Ah, no!
Without thy Friend thou canſt not go;
For tho' thou leav'ſt me groveling here below,
My Soul with thee ſhall upward fly,
And bear thy Spirit Company,
Thro' the bright paſſage of the yielding Sky.
Ev'n Death that parts thee from thy ſelf ſhall be
Incapable to ſeparate
(For 'tis not in the Power of Fate)
My Friend, my beſt, my deareſt Friend and me,
But ſince it muſt be ſo, farewel

For

For Ever; No! For we ſhall meet agen,
And Live like Gods, tho' now we Die like Men,
In the Eternal Regions, where juſt Spirits dwell.

VII.

The Soul, unable longer to maintain
The fruitleſs and unequal Strife;
Finding her weak Endeavours vain,
To keep the Counterſcarps of Life;
By ſlow degrees retires towards the Heart,
And fortifies that little Fort,
With all the kind Artilleries of Art,
Botanick Legions guarding every Part.
But Death, whoſe Arms no Mortal can repel,
A formal Siege deſdains to lay,
Summons his fierce Battallions to the fray,
And in a minute ſtorms the feeble Citadel.
Sometimes we may Capitulate, and he
Pretends to make a ſolid Peace:
But 'tis all Sham, all Artifice,
That we may negligent and careleſs be.
For if his Armies are withdrawn to Day,
And we believe no danger near,
But all is peaceable, and all is clear,
His Troops return ſome unexpected way,
While in the ſoft Embrace of Sleep we lye,
The ſecret Murderer ſtabs us, and we Dye.

VIII.

VIII.

Since our first Parents Fall,
Inevitable Death descends on all;
A portion none of humane Race can miss.
But that which makes it sweet or bitter, is,
The fear of Misery, or certain hopes of Bliss:
For when the Impenitent or Wicked Die,
Loaded with Crimes and Infamy,
If any Sense at that sad time remains,
They feel amazing Terrors, mighty Pains,
The Earnest of that vast stupendious Woe,
Which they to all Eternity must undergo;
Confin'd in Hell with everlasting Chains.
Infernal Spirits hover in the Air,
Like ravenous Wolves to seize upon their prey,
And hurry the desperate Souls away
To the dark Receptacles of Despair,
Where they must dwell till that tremendous Day,
When the loud Trump shall call 'em to appear
Before a Judge most terrible, and most severe:
By whose just Sentence they must go
To everlasting Pains, and endless Woe;
Which always are extream, and always will be so.

IX.

But the good Man, whose Soul is pure,
Unspotted, regular and free

From all the ugly ſtains of Luſt, and Villany,
Of Mercy and of Pardon ſure,
Looks thro' the darkneſs of the gloomy Night,
And ſees the dawning of a glorious Day:
Sees crouds of Angels ready to convey
His Soul, when e're ſhe takes her flight
To the ſurprizing Manſions of immortal Light:
Then the Celeſtial Guards around him ſtand:
Nor ſuffer the black Dæmons *of the Air*
T'oppoſe his Paſſage to the promis'd Land;
Or Terrify his Thoughts with wild deſpair;
But all is calm within, and all without is fair.
His Prayers, his Charity, his Virtues preſs
To plead for Mercy when he wants it moſt;
Not one of all the happy Number's loſt:
And thoſe bright Advocates ne'er want ſucceſs.
But when the Soul's releas'd from dull Mortality,
She mounts in Triumph through the Sky,
United to a glorious Throng
Of Angels, who with a Celeſtial Song,
Congratulate her Conqueſt as ſhe flies along.

X.

If therefore all muſt quit the Stage
When, or how ſoon, we cannot know,
But late, or early, we are ſure to go,

In

In the fresh Bloom of Youth, or Wither'd Age;
We cannot take too sedulous a care,
In this important, grand Affair;
For as we Die we must remain,
Hereafter all our Hopes are vain
To make our Peace with Heaven, or to return again.
The Heathen, who no better understood,
Than what the Light of Nature taught, declar'd
No future Miseries could be prepar'd
For the Sincere, the Merciful, the Good,
But if there were a state of Rest,
They should with the same Happiness be Blest,
As the Immortal Gods, (if Gods there were) possest
We have the Promise of Eternal Truth,
They who live well, and pious Paths pursue,
To Man, and to their Maker true,
Let 'em expire in Age or Youth,
Age or Youth can never miss
Their way to Everlasting Bliss:
But from a World of Misery and Care,
To Mansions of eternal Ease repair;
Where Joy in full perfection flows,
And in an endless Circle move.
Thro' the vast Round of Beatifick Love,
Which no Cessation knows.

FINIS.

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